



CURRICULUM CONSTRUCTION FOR YOUTH DEVELOPMENT



**R.M. KALRA
R.R. SINGH**



The Third World today stands on the threshold of an era when new sources of energy will have been harnessed for the benefit of mankind. To be able to employ these powerful tools of progress, developing countries will have to inculcate a scientific attitude in the youth. Only then would they be in a position to play a vital role in transforming their countries, weaning them away from the path of obscurantism and leading them towards the road of scientific humanism.

The need for development of an approach towards curriculum construction for youth training with particular emphasis on developing a scientific temper has been felt for a long time. A few attempts have also been made in this direction.

In this book, the authors have tried to focus on values as a basis of curriculum construction for youth development and training, as the youth especially in the third world, today find themselves in the midst of a crisis of values. Youth educators should find the book helpful in designing a curriculum for youth development to suit the needs of their countries.

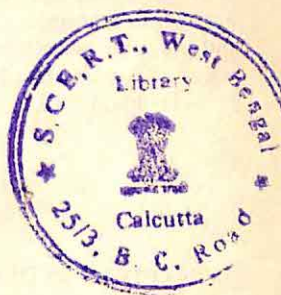
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Curriculum Construction for Youth Development

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DEDICATED TO THE YOUTH

ARISE, AWAKE AND STOP NOT TILL THE
GOAL IS REACHED!

Be strong ! Be brave !

Strength is life; Weakness is Death.

Strength is one thing needful.

Know you are the creators of your own destiny.

Never forget that all your strength is within:

*Dare to be 'abhaya'—fearless—and you will be truly free. Let
our youth be strong—strong first for India calls for infinite
energy, infinite zeal, and infinite courage.....*

Swami Vivekananda

FOREWORD

The youth constitutes a vital part of our society. The IXth Asian Games held in New Delhi in 1982 had highlighted the country's creative spirit and organisational ability and it was hoped that our youth will be imparted training with special reference to development of scientific attitude and temper so that our youth could play a vital role in transformation of thinking, in replacement of obscurantism and supernaturalism, in resolving the good from the positively harmful outcomes from traditional thinking. We have a long way to go, but it is essential that we must inculcate the qualities of adventure and leadership in our youth. It is this that will mould the younger generation by instilling in them balanced optimism to face the future.

Leaders are not always born but made through sustained programmes for development. The plea for evolving an appropriate and innovative programme for training the youth of the country has never been so widespread as in recent years. However, very few attempts have been made to discuss the concept of curriculum development in designing of youth training programmes.

I am happy that this book on Curriculum for Youth Development in the Commonwealth by Dr. Kalra and Dr. Singh focuses on values as a basis of curriculum construction for youth development and training. Youth in developing countries are in the midst of a tremendous value crisis, seeking more of what western technology and culture can produce, some of these youth push for the adoption of western ideas and practices completely. They feel that they have a choice either staying, as they are, or adopting the western value system in toto and rejecting everything they have known. This confusion and conflict result in literally tearing apart the culture of the youth. An interesting discussion on the above concept is presented in this book. Another chapter entitled

'Reflections on Training and Creative Involvement of Youth' by Sir Alec Dickson is not only interesting but informative. This book is timely as we have just celebrated the International Youth Year. I hope the youth educators and others who are concerned with the development of youth will find the book useful specially in designing programmes for the youth. The ideas in this book could also be used in our National Service Programmes for developing creativity and leadership in our youth programmes of the country.

Dated: March 26, 1987

B.C. Mathur

Former Secretary to Government
of India, Department of Sports &
Youth.

PREFACE

YOUTH as a social category has received worldwide recognition in the past two decades. Social scientists have also paid attention to such aspects as *youth as a problem* and the *problems* of youth. Cross-cultural trends have been noted by some societies at different stages of development and modernisation. Appreciation of the concept of participation by youth in development has prompted governments and academic institutions to train youth leaders for constructive participation and effective leadership. National Service Programmes have been launched for youth welfare and development with, training courses varied in content, duration and approach. Arrangements for such programmes, however, appear to be *ad hoc* and *incremental*. In order that the youth leadership and groups meet the challenges of development, participation and peace in the coming decades, it will be necessary to design programmes for youth in a scientific and systematic manner. This will involve rationalisation of existing training programmes for youth development. The present monograph is a modest attempt to strengthen the educational and training input for youth development.

Chapter 1 of the book develops the rationale, examines the existing courses offered at one of the commonwealth regional centres, analyses priorities as perceived by the faculty and participant groups, lists educational and service goals, specific goals of field work in the training programme at the macro and micro levels, and points out that the youth should be viewed as an agent, resource and beneficiary. The meaning of curriculum has been explained in Chapter 2. Curriculum content has been outlined in Chapter 3 along with the tasks which await the youth, and a link is established between these tasks and curriculum content.

The design of the curriculum has been suggested in Chapter 4. Emphasis has been laid on the educational audit of the curriculum sequence. Different dimensions of values have been

examined in Chapter 5. This chapter also gives a schematic presentation of these dimensions alongwith an inventory. Strategies of curriculum implementation have been stated briefly in Chapter 6 with focus on joint exploration and learning.

The question of preparing a bibliography for training has been approached differently. The emphasis is on a holistic and rational approach and on the curriculum as a dynamic product and process. Two case illustrations have been given on literacy and its importance, and on self-employment, where youth has acted as an agent to help disadvantaged youth groups. To illustrate the concept of agent, beneficiary and resource—the undercurrent of which runs throughout the book alongwith the youth's critical awareness, reflection and action—issues of curriculum (development and implementation) have been viewed dynamically and not as topics in themselves. Global overviews of youth programmes have been given in Chapters 8 and 9. Chapter 10 on Perspectives on Youth Development points to challenges and crises that have to be faced by the youth. The value implications of these crises for youth have also been referred to.

The authors wish to acknowledge with deep gratitude their appreciation to Dr. K. L. Shrimali, former Vice-chancellor Banaras Hindu University, Mr. B.C. Mathur, Secretary (Retd), Dept. of Sports and Youth, and Mr. Kireet Joshi, Ex-Educational Adviser, Ministry of Education and at present, Special Secretary, Ministry of Human Resource Development, for their inspiration and guidance. Mr. S.K. Chaturvedi, Joint Secretary, Department of Sports and Youth Affairs and deserve special mention for their encouragement in the completion of this venture.

The authors are deeply indebted to NCERT, especially Prof. P.L. Malhotra, Director and Prof. A.K. Jalaluddin, Joint Director, NCERT for their valuable suggestions, cooperation and generous assistance in the completion of this endeavour.

The authors also express their deep appreciation and heartfelt gratitude to Dr. Alec Dickson and Mrs. Dickson for their interest in this venture. Reflections on Training and Creative

Involvement of Youth (Chapter 9) is Dr. Dickson's contribution, which may prove quite helpful for educators. Without the encouragement of friends and well-wishers like Commander Joginder Singh, Air India, Mr. J. Anandan (Ex-Director, Youth Services, Karnataka), Dr. K.K. Kirty, Mr. R.K. Saini and Mr. J. Sumbly and especially the Youth Co-ordinators, Nehru Yuvak Kendras, who contributed to the experiences of the authors in work situations, this volume would not have seen the light of day. The authors are also grateful to Mr. Rajiv Girotra and Mrs. G. Mukherjee for rendering their kind assistance in editing the manuscript. The authors are deeply indebted of Mr. Dheeraj Chowdhry, an Internationally respected artist for designing the jacket of this book.

It is hoped that the present volume will prove helpful to youth, educators, activists and workers in preparing the youth to appreciate new challenges and problems and to assume appropriate roles. The main thrust of the book is towards critical awareness and organised action. The authors would consider their effort amply rewarded if this volume makes a small contribution towards the preparation of youth for participation in development, and the creation of conditions for peace in the coming decades.

The views and ideas expressed in the book are of the authors and do not reflect those of the organization where they work.

15, March 1987
New Delhi

R.M. Kalra
R.R. Singh

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THE RATIONALE FOR CURRICULUM DEVELOPMENT

THE youth which on an average, constitutes one-fifth of the population, has begun to be regarded as an important socio-political category in the developing countries since the sixties. The perceptions about their needs, problems and aspirations by the governments, the political leadership and also the non-governmental organisations and their possible roles, have also changed. Strategies, which were designed earlier on an *ad hoc* basis for their welfare, treating them as a demographic category (objects) to be impacted upon, are progressively being replaced by those which not only seek to incorporate them in the very process of development, but also involve them as active participants (subjects) therein. *Governments have organised and reorganised their Departments, and Ministries have given recognition to the emerging perceptions and new roles of the youth.* In India, for example, in the fifties, the youth was a category which was mainly included in the programmes of the Ministries of Community Development, Labour and Education. In the eighties, this category has claimed for itself a separate Department of Youth Affairs and Sports, recently redesignated as Youth Affairs, Sports and Women. In addition, such Departments and Ministries as Education and Culture, Welfare, Human Resource Development, Environment and Forests, Health and Family Welfare, Agriculture, Rural Development, Industry, Labour and Urban Development, also continue with or undertake programmes which would benefit the youth (and perhaps also rely on their participation). The youth is now recognised more as an *agent* and resource instead of being considered only as a beneficiary.

During the International Youth Year, governments had

taken the initiative to hold conventions of youth from non-aligned countries and the Commonwealth. The resolutions of these conventions indicate that such meetings would be held at regular intervals in future. Since the Commonwealth has taken the initiative at the global level to organise youth training programmes, it would be worthwhile to briefly present the context before a critique is presented, of its pioneering efforts.

The Commonwealth is a unique institution with 49 countries and 20 associated states and dependencies now scattered over regions such as Europe, Africa, Australia—Pacific, Canada, the Caribbean and Asia.

It is worth mentioning here that only half a dozen countries had joined the Commonwealth between 1901 and 1959. During the sixties this number increased by the addition of 21 countries in the wake of world-wide movements for freedom and the concomitant process of asserting national and cultural identity. During the seventies and later, several other countries joined the Commonwealth. Their population comprises 1000 million people—over a quarter of the world's total population living in every continent. The Commonwealth, therefore, has, over the years, become a multi-racial grouping of rich and poor nations working together for their common good and that of the world as a whole.¹ The population structure of these nations shows that 42 per cent of it is constituted by children under 15 years and 24 per cent by the youth in the age group of 15-30 years. The population of the countries of the Asian region is overwhelmingly large in the Commonwealth. In terms of numbers, the membership of the Commonwealth is mostly from the Pacific and African regions. The Commonwealth draws its strength from the vital principles of partnership, equality and multiracialism.² Any programme of development or training for an institution so diverse as the Commonwealth but at the same time "sharing" certain basic beliefs, should, therefore, address itself to diverse ethnic, cultural, social, economical and political characteristics, as well as to the people seen in the sub-regional membership.

The history of member-nations is as varied as their people. Their coming together, therefore, represents the victory of

reason to influence the global environment through a collective effort for a better life in the struggle of man on the earth. The problem which most of the member nations are experiencing are essentially problems of development with "youthful populations". The problems relate to income, population, productive capacities, economic and social services, the level of development of science and technology and its application, availability of resources and opportunities, research and training facilities, and the possession of vital resources and know-how.^{2a}

According to the 1981 census, in India alone, youth in the age-group 15-34 constituted 220.89 million. Out of this number, 73 per cent lived in rural areas. After two decades, in 2000 A.D. this number, it is estimated, will be 312.8 million which will account for 26 per cent of the total world population of youth. The number of student youth during 1982-83 was estimated at 114 million.³

The emergence of youth power in the sixties has been duly recognised by national and international organisations, and efforts have been made since then to utilise this power. The International Year of Youth (1985) aptly chose the theme: participation, development and peace. The need for education for youth development (formal and non-formal) has also been stressed and training programmes have been devised at the national and international levels under different auspices. The Commonwealth has also established institutions to organise regional training programmes. The training programme (1981-82) of the Asia-Pacific Centre at Chandigarh in India mentions the following objectives which are quite laudable.⁴

1. To create an understanding of national and international youth policies and programmes;
2. To help acquire an understanding of the strategies of national development and their relationship to youth and youth programmes;
3. To help acquire an understanding of the process of human development, particularly adolescence and young adulthood;
4. To develop/strengthen skills in relation to:
—Leadership, problem-solving and communication;

- Community development;
 - Planning, management, monitoring and evaluation of youth programmes; and
 - Organizing training programmes;
5. To develop awareness of self and interaction with others.

In order to achieve these objectives the following courses have been designed, which are to be covered in a period of six months.⁵

1. Youth, society and development;
2. Techniques of investigation;
3. Methods, techniques, and skills in youth work;
4. Training of youth leaders and workers;
5. Employment and entrepreneurship; and
6. National youth policies and programmes.

In addition, programmes of personal development, orientation, and institutional study are also offered. Field work and field visits are provided for as an integral part of the programmes to make the course problem-and practice-oriented and to enable the participants to relate theory to practice. The objectives of field work⁶ have been stated as follows:

1. To identify social and economic problems of a community;
2. To understand resources and development potential of the community;
3. To study and analyse on-going programmes and projects run by voluntary or governmental organisations; and
4. To utilize their professional skills in solving problems and contributing to the work of the organisations.

As part of the training programme, participants are assigned Field Study Projects. Content analysis of the subject index of the Field Study Projects (and also agency index) brings out the following emphasis in the programme⁷:

<i>Area of Study Projects</i>	<i>No. of participants choosing the area</i>
1. Youth	40
2. Development	21
3. Social/Welfare Services	19
4. Non-Formal Education	12
5. Problems (Social/Economic)	12
6. Employment	11
7. Rural Areas/Cooperation	11
8. Weaker Sections	4
9. Others	4
Total	134

Forty-two institutions have been involved in assisting the Asia-Pacific Centre in its training project. If one breaks down the above mentioned major areas into subjects, approximately 43 subjects have been covered. These, among others, relate to community development, community health, cooperation, counselling, destitutes, day-care centres, drug-use, labour, mobilisation, self-employment, social work, sports and recreation, vocational education, youth clubs and youth leadership. One can presume, on this basis, that the training institutions, field centres and the participants have visualised these as priority areas for themselves.

Any discussion on the curriculum for youth leaders in the Commonwealth and for that matter in any region or country invariably centres around the following questions: What are the goals of the curriculum? How are these goals to be achieved? What are the courses which relate to the stated goals? Who will be the participants and what functions are they expected to perform? The curriculum should not only seek to acquire knowledge, attitudes and skills through different methods but also impart a perspective which is global and holistic. The first thing that comes to mind, therefore, is the vision that the youth should belong to a world-society. This and quite a few other important aspects appear to be

present in the existing curriculum up to a certain extent. One may assume that the participants will be the youth leaders from Commonwealth countries and that they would be expected to organise youth, to implement youth programmes, to train youth leaders, to launch demonstration projects, to create and offer services (social and economic) to weaker sections, to try out new methods of securing people's participation in developmental activities and to work for institutional and structural change (within the framework of the establishment and/or outside it). However, it is gratifying to note this valuable contribution by the Commonwealth in the youth development.

Youth leadership, in order to be an effective promoter of participation, development and peace, should itself be involved in the definition of goals, devising of curriculum and selection of methods which should have macro and micro foci. Viewed in this context, the following interrelated educational and service action goals emerge, which are only illustrative:⁸

<i>Educational-action goals</i>	<i>Service-action goals</i>
1. Knowledge of a human situation or system in history and through participation in action.	1. Identification of an area, institution or group.
2. Exploration of alternatives or solutions, if possible, in the determined field.	2. Preparation of a profile as bench mark or reference point through people's involvement.
3. Use of individuals, groups, institutions for planning and action for self-growth and confidence; fostering of democratic action, leadership, group growth and peace.	3. Knowledge of needs, problems, potential resources and agents through interaction with people.
4. Relating the acquired practical experience to the subject of study (theory) to the extent possible;	4. Conscious, planned and sustained action in collaboration with beneficiary and resource groups, and search for alternatives.

<i>Educational-action goals</i>	<i>Service-action goals</i>
5. Self and group-evaluation of such knowledge and experience with regard to its relevance.	5. Use of own and clientele resources (client both as agent and beneficiary) for meeting obstacles faced in the delivery of services, search for innovations, and reorientation of service strategy in case of need;
6. Appreciation of the generic and specific nature of knowledge and experience in relation to other areas or subjects; and	6. Assessment of the use and impact of service;
7. Redefinition of the human situation or system under reference for further action, reflection and conceptualisation.	7. Plan for termination of action or service, redefinition of situation under reference or continuation of earlier efforts with local volunteer group.

These goals relate to both theoretical instruction and field work.⁹ The latter can be further spelled out as follows:

1. Acquisition of knowledge and understanding through educationally planned exposure to and experience in real life situations, with reference to welfare and development needs, problems and resources at the micro and macro levels;
2. Acquisition of knowledge, experiencing of process-oriented approaches and differential use of methods of social intervention to organise human efforts to solve problems, to effect changes in policy and to undertake preventive, remedial and developmental tasks through institutional, multi-organisational and people-based systems;
3. Acquisition of practice skills through field learning in

- problem-solving; study, analysis, assessment, action-reflection, and organisation at micro and macro levels.
4. Development of self-awareness, social and professional consciousness, leadership, values, commitment and a perspective to intervene in human situations of need as an interdisciplinary group, and to develop skills of critical evaluation of one's own actions and systematic processes;
 5. Planning, organisation, and initiation of such action strategies through individuals, and institutions which are designed to effect change in the existing conditions of the clientele group, area, human populations, or in the method of service delivery.
 6. Examination of the relationship of theory with practice and conceptualisation of practice-experience to build or modify practice-theory.

The educational and service goals, and specific goals in relation to field work, could be integrated in the context of development, youth policy, programmes and action as under:

I. Macro Goals

1. To understand and appreciate the social development goals of pluralistic nation-societies in their historical context;
2. To understand and appreciate the regional and global processes of development and change operating in these societies;
3. To understand and appreciate planned strategies—both governmental and collective—to direct the process of change and development among member nations;
4. To understand, appreciate, and also *experience* movements (to the maximum extent possible) for societal, and institutional—political, economic, and cultural—change with special reference to role of youth in history in these societies.

II. Micro Goals

1. To understand, appreciate, and participate in the

- process of change initiated and sustained by youth groups for social development;
2. To review the impact of these changes or programmes;
 3. To understand youth policies and programmes in the region and their relationship with the programmes of development;
 4. To understand the process of human development—adolescence and young adulthood; and
 5. To learn skills in need-identification, creating critical awareness, organisation, participation, action-reflection, communication, project management, evaluation, leadership, training, demonstration, etc.

Achievement of these goals through instruction and practice will enable the participating youth to critically understand the social reality and its dynamics, and to identify a role for himself in improving or changing it by carrying out such functions as have been listed earlier. The goals, therefore, show a linkage with the functions that the youth leadership will be expected to perform in future and bring out the *rationale* for a curriculum for youth development. The youth has to be viewed as a *beneficiary*, *agent* and a *potential resource* including also his being a "category" like others, in certain circumstances of neglect or indifference.

In order to achieve the above-mentioned goals, it is necessary to design a curriculum for youth training and development. Before doing so, however, it would be worthwhile to discuss the meaning of curriculum itself.

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CURRICULUM : WHAT IT IS

THE term curriculum is derived from a Latin term "Currie" which means race-course or the body of courses etc. Websters' Third New International dictionary defines curriculum as follows:

- (i) The whole body of courses offered by an educational institution or one of its branches;
- (ii) Any particular body of courses set for various majors (such as engineering);
- (iii) All planned school activities including courses of study for organised play, athletics, dramatics, clubs, etc;
- (iv) (a) General education and breeding; and
(b) A work schedule.

The above definitions provide a traditional view of the concept of curriculum which implies that the curriculum means only the subjects taught or offered in a training course.

In a majority of the developing countries, curriculum is regarded as a list of topics to be taught; a collection of syllabi from the Department of Education or university of the state and text-books in a given school, college or university. But as the purpose of education broadened and educators became more aware of educational problems and processes, the very concept of curriculum changed.

The following definitions of curriculum, by various educators reflect the modern concept.

Edward A Krug refers to curriculum as "all means employed by the school to provide students with opportunities for desirable learning experiences."¹ Ronald C. Doll, Hovold Rugg, Jaweson and Hicks corroborate the above concept of curriculum.

K. G. Saividain defines curriculum as "primarily an aid in the process of adjusting an individual to the environment in which he functions from day to day and the wider environment in which he will have to organise his activities later."²

Alberty and Alberty refer to curriculum ".....as the sum total of student activities which the school sponsors for the purpose of achieving its objectives."³

All the above definitions of curriculum suggest that it is a total process through which an individual learns. This incorporates the 'course content' as one of its major components. However, it may be pointed out that the course content is not the curriculum--it is merely a suggested curriculum.

Kimball Wiles aptly describes the meaning of curriculum lucidly in the following manner:

"The word curriculum is an abstraction. It means different things to an individual, the parent, the teacher, the college professor and the lay community member. Much of the confusion is encountered when some people consider curriculum as only the formal syllabus of the school, some others visualise it as happenings in the learning situations, and some others envisage it as what happens to learners and the taught. The formal curriculum consists of the units of credit that are offered, the courses that are made available to students, the syllabi for these courses, the bibliographies and material used, and the evaluation devices that are selected."⁴

Anderson refers to curriculum ".....as the whole of the interacting forces of the total environment provided for pupils by the school and the pupils' experiences in that environment."⁵

This definition of curriculum refers to life itself, and offers a framework of general aims and values, gives suggestions for setting learning priorities and outlines some content sequences.

Carleton Washburne defines curriculum as follows:

"..... enough to include any material or activities that will affect the learning, development, attitudes, or

behaviour of the individual.”⁶

This definition implies that curriculum does not depend entirely on the extrinsic constructs. But theory plays an important part in the categorisation and classification process. However, this definition suggests that the curriculum must help the teacher in accounting for the following questions:

1. How to organise learning activities in order to produce the desirable environment for optimum learning?
2. How to utilise instructional materials to achieve the desired objectives?
3. How to evaluate an individual's performance, so as to determine the outcome of instructional materials?

The above questions are subsumed in the definition of curriculum by Gwyn. J. Minor which is as follows:

“The curriculum is the means for attaining the aims of philosophy of education. Being a means to the end, and not an end in itself, it usually follows and reflects educational trends and changes in philosophy.”⁷

E.M. Draper suggests another dimension to curriculum: “The curriculum is defined today as the total learning experience which pupils have, in and out of learning institutions, under the guidance of the faculty.”⁸

This definition widens the role of the trainer. It implies that the trainer must be aware of the many ways in which an individual learns, and the conditions, experiences and procedures that best promote learning and growth. This also implies that the teacher has training in the diagnostic and presumptive approach, experience in the individualisation of instruction and a fair understanding of the continuous progress system of organisation.

In other words, the teachers should be familiar with the techniques of teaching pupils to think, to create new combinations from original data; to create and develop fresh meanings and to examine various possibilities.

Summarising the above views concerning the definition of curriculum, one may infer that the concept of curriculum deals with the three Ws of society, i.e. What, Why and When? **What**—What is to be taught to a learner? It implies quantum of knowledge based on societal needs, to be imparted in a specific time.

Why—Why is this knowledge to be given? This suggests a rationale for imparting the quantum of knowledge, its methodology and its evaluation.

When—When is this knowledge to be imparted? This suggests a sequence of the curriculum.

Thus curriculum can be defined as all those experiences of the individual for which an institution is responsible. It is concerned with *What* should be experienced. It also deals with *Why*, *When* and *How* a particular learning should take place and the atmosphere in which this learning occurs. The curriculum deals with human relationships in the local environment; it refers to the values, norms and goals of the community, society and the nation. This concept of curriculum, therefore, is very relevant to Youth Training.

Reshaping Curriculum for Youth Training

For many years there has been a need for improvement in the curriculum for youth training. Till recently, the curriculum for youth training required that the tutors emphasise theoretical and abstract knowledge, cultivate bits of information and treatment of the subject in water-tight compartments, without relating one to the other or to the life-needs or experiences of an individual.

Dr. W.H. Worth aptly describes the importance of the relevance of the curriculum to the needs of society in the following paragraph:⁹

To meet the challenge of the relevance, the future must become an entrance into the world and not an escape from it. The translation of this notion into programme requires the daily on-going attention of every educator and public official associated with our institutions. In addition, it requires the identification and provision of the

opportunity for certain activities or experiences that are systematically linked with the world of work, leisure and pleasure. This proposal is not as simple as it sounds, and it may be misunderstood. Fundamentally, it suggests that the world of work and other areas of life be used by youth and mature adults as a life-experience learning laboratory.....'

When it is suggested that the world of work and relaxation be used as a learning laboratory for recurrent education, the traditional concepts about both work and education are turned upside down. Instead of education being a laboratory in which people learn how to work and play, work and play become a laboratory for education

This is not a proposal to substitute learning on the job for the deeper insights, knowledge and skills that scholars have developed. The teacher, books, other materials and the intellectual resources of the community are to be employed by the youth as he works on the problems of his job which are sometimes based on values clarification and carry on through the projects in which he is engaged. The modern youth, especially in the developing countries, is very much influenced, and sometimes baffled, by the concept of "values". The youth is in the midst of a tremendous "values" crisis, occasioned by technological advances and exogenous influences on his cultural, social and economic background.¹⁰

In order to impart meaningful and relevant training to the youth, for development, "values clarification" appears to be one of the major components of curriculum construction. This aspect has been described in the next chapter.

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VALUES AS A BASIS OF CURRICULUM CONSTRUCTION

IN ORDER to design a value-based curriculum for Youth Development and Training, it is imperative to discuss the following aspects which may help in achieving the above desired objectives.

Youth—An Introspection,
Past and Present Response of the Youth,
Religion and Modern Youth,
Superstitions and Modern Youth,
Science, Religion and Superstitions,
Science and Values.

Youth—An Introspection

What does it mean to be young?
Is it a matter of excellent physique, rosy cheeks or a matter of the will, determination and creativeness, a fountain of emotions?

Samuel Ullman describes youth aptly in the following paragraph:

“Youth means the predominance of courage over timidity, of adventure over the love of ease. This often exists in a man of sixty more than in a boy of twenty. Nobody grows old merely by a number of years. We grow old by deserting our ideals.

“Years may wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear and despair—these bow the heart and turn the spirit back to dust.

"Whether sixty or sixteen, there is, in every human being's heart, the love of wonder, the sweet amazement at the stars and starlike things, the undaunted challenge of events, the unfailing childlike appetite for what-next and the joy of the game of living.

"You are as young as your faith, as old as your doubt, as young as your self-confidence, as old as your fear, as young as your hope, as old as your despair."¹

Past and Present Response of the Youth

Swami Vivekananda wrote masterpieces about religion, science and youth when he was very young.

Galileo was only 18 years old when he investigated the principle of the pendulum in the swinging lamp at Pisa.

Shakespeare wrote masterpieces at a fairly young age.

Alexander the Great, conquered the world at the age of 33.

Leaders from developing countries, such as Jawaharlal Nehru, Mahatma Gandhi, Nelson Mandela, Raymond Mahalebo and Lewis Goldberg sacrificed their youth for the freedom of their people.

Taking into consideration the responses of the youth, in the past, all over the world, it is the present status of youth in developing countries which demands the most urgent attention.

The youth in developing countries such as India and Africa are in the midst of an overwhelming 'value' crisis. Seeking more of what western technology and culture can produce, some of them push for the adoption of western ideas and practices. They are faced with a choice of either staying where they are, or adopting the western value system in toto and rejecting everything they have known. This confusion and conflict results in literally tearing apart the culture of the children. Does it have to be an either/or choice?

Isn't it possible for the youth to amalgamate the best ideas from their own culture and that of the West? How does one accomplish this task?

A promising approach for dealing with the emerging value crisis among the youth, and students especially, is the rejection of the idea of imposing the 'right' values upon them. Instead

one can teach them a process and a set of criteria by which they can themselves evaluate the soundness of their values. This approach might give the youth a set of tools and skills for sorting out the alternatives which are available and the consequences which may result, if they continue to live with a focus on their values.

Furthermore, the rapid changes in society result in a constant reassessment of values. Science, once regarded as wholly beneficial, is now regarded with some suspicion in the modern world. These aspects therefore need to be pondered over.

Religion and Modern Youth

One of the impediments to the speedy modernisation of Third World countries, to the removal of social backwardness and the liquidation of vast prejudices and social conflicts, is obscurantism. Religion, if rightly understood and practised, need not become a negative factor in national rejuvenation. Without going into the polemics of science versus religion, which characterised the thinking in the West in the latter half of the nineteenth century, it can be asserted that one can adopt a scientific attitude to life and yet be genuinely religious.

Modern youth may find it difficult to deal with people, especially in rural areas in the Third World, who associate smallpox with the wrath of a goddess. In order to have a meaningful interaction with such people, it is imperative for the modern youth to understand the relationship between science and religion.

Religion is nothing but the continuation of the scientific search for truth, at the higher aesthetic, ethical and spiritual levels. Religion-based on 'reason' has much to offer to humanity. Swami Vivekananda has aptly described the application of reason in the field of religion, in the following paragraph:

"Is religion to justify itself by the discoveries of reason through which every other science justifies itself? Are the same methods of investigation, which we apply to the

science and knowledge outside to be applied to the science of religion? In my opinion, this must be so: and I am also of the opinion that the sooner it is done, the better. If a religion is destroyed by such investigations, it was, then, all the time useless and unworthy superstition, and the sooner it goes, the better. I am thoroughly convinced that its destruction would be the best thing that could happen. All that is dross will be taken off, no doubt, but the essential parts of religion will emerge triumphant out of this investigation.”²

The following conviction concerning religion by C.A. Stoddart Kennedy suggests a complementary relationship between science and religion:

“Religion exists not to answer all questions or to clear up all mysteries. If that were its purpose, it would never be accomplished, for life grows, not less, but more mysterious as the intellect enters more fully into the truth.”

This urge to learn more, the urge to investigate, the eagerness to explore is the very essence of being young. So the youth in the developing countries must perceive the relationship between science and religion. Religion should make it possible for young people to begin thinking, and science should make the thinking process rational.

Superstitions and Modern Youth

We have discussed above the kinship between science and religion and its forms for modern youth. Let us now discuss the concept of superstition and its relation to science, with reference to modern youth in developing countries. To accomplish this, it may be desirable to define the term superstition.

Superstitions

Funk and Wagnell's New Standard Dictionary of the English Language defines superstition in the following manner:

- (i) A belief founded in irrational feelings, especially of

- fear, and characterised by credulity;
- (ii) Belief in a religious system regarded as unreasonable and without support, a false religion or any of its rites;
 - (iii) Any popular notion attributing intelligible influence of some kind of trivial things, such as belief in omens, charms and signs.

Superstitions are generally the beliefs which are inherently irrational. As such, they are of various styles. Some superstitions are particular to certain localities while others exist all over the world. Most superstitions are ultimately connected directly or indirectly, with religious faiths and rites. It may be argued that religious rites and faiths are not superstitions in a strict sense, since they find an origin and supporting reason in the religion. Superstitions which are clearly not connected with religious faiths are the real superstitions.

But even in real superstitions, one finds some sense and even a pseudo-scriptural explanation. In general, any belief that contradicts the accepted scientific principle and finds no possible explanation on the basis of scientific knowledge, may be treated as superstition.

Science, Religion and Superstition

Religion and Science are complementary because both deal with the rational process. Science and superstition are diametrically opposed, as science is a rational process, whereas superstition is based on unreasonable support.

Science deals with truth, so does religion. Religion deals with the truth of the metaphysical world, just as chemistry and the other natural sciences deal with the truth of the physical world. The book one must read to learn science is the book of nature. The book from which to learn religion is that of one's own mind and heart.

Superstition may be considered a mode of thinking which leads to escapism, resulting in helpless acceptance of an omen or custom. Now the question that arises is how may one use science in order to demonstrate effectively the absurdity of

superstition? It is only by constant suggestion and scientific demonstrative illustrations that one may be able to contradict an unfounded belief.

Science and Values

Science offers mankind power over the material universe. Through the application of science comes the ability to build massive machines capable of transforming the raw materials of the earth into refined products, as well as multiplying, a billion times over, the muscle power of animal and man. Technology thus furnishes mankind with the tools to dominate his physical environment. It is natural, therefore, that such tremendous power of science will have a dominating effect on culture.

The problem is that any single mode of thought, unattended by other modes, becomes narrow, petrifying and therefore *incomplete*. It may implant the seeds of possible self-destruction. The idea of science must be kept in perspective, infusing modes of thought and should be seen in its proper relationship to them. Overspecialisation, which excludes a general theory of knowledge, merely emphasises a limited view, not freeing the individual to learn and continuously regenerate himself, but insuring his perpetual lopsidedness. Science, seen in its proper relationship, however, offers an indispensable link with one's thinking.

It is hoped that no expansion of the ideas of technology and science will lead people in the developing countries to think that their entire past has been a lie and that their value system must be replaced entirely by one from an alien culture.

If the idea of technology or science can be comprehended in this context, it means an extended dimension to modes of thought. Only then can the Youth in developing countries be free to accept the idea of scientific literacy and not fear domination by it.

The above discussion suggests that a clear concept of *values* may be discussed with the youth.

Values: What are They?

According to the Oxford Dictionary, value means "worth",

and valueless means worthless. From an historical viewpoint, a value may be defined as a thing which is good. Operationally, the concept of values may be defined as "factors which affect human behaviour". Intellectually, value may be defined as a concept which is accepted by the sub-conscious mind, is understood by all and perceived by the individual.

The word *value* should not be taken in the economic sense only by the youth. It may also be considered in terms of realisation of intrinsic, desirable ideals and goals.

Now, the following question arises: What are the most desirable ideals and goals which a modern youth may aspire for?

One may say that truth, beauty and goodness are the supreme and universal values which a modern youth may crave for, as they are intrinsic in character and ends in themselves.

The above contention may suggest that *value* is basically undefinable since it refers to a *fundamental category* and it is itself the highest genus of that category.

To summarise, one may categorise values as follows:

1. Essential values—these involve the basic nature of man himself.
2. Personal values—what is enriching and good for the individual.
3. Social values—what is good for society. This discusses the basis of the relationship of an individual with other people.
4. Cultural values—which involve the survival of the culture.
5. Institutional values—which include political, moral and establishment values.

Another question arises: (i) Do the values themselves change? (ii) Or is it only our interpretation of constant values that changes?

One can assume that abstract values such as tolerance, self-respect, love, truth and patriotism remain constant. However, world events may bring about changes in priorities.

During the Vietnam War, draft dodging in the US was considered by many as a sign of patriotism, in comparison to going to war.

Furthermore, a rapidly changing society requires a constant reassessment of values. Science, once regarded as wholly good, has undergone a subtle value change in recent years. With its ramifications affecting social, educational and political issues, science has acquired an unsavoury characterisation. The fact that the modern world has got the technical knowhow to destroy the world, whether quickly, through atomic war, or slowly, through pollution and environmental abuse, does not improve the image of science. Many confuse science and technology, blaming on science the misuses that man makes of technology.

Subtle changes in technology can bring about worldwide implications. Before 1960, both the Soviet Union and the United States had deployed only liquid fuel rockets with a minimum of four hours fuelling time. As there could never be enough warning time to launch these rockets before they were destroyed on the ground, each side felt that their opponents could use these weapons in a surprise attack. This situation increased international tension.

But with the development of solid fuel rockets, having only a 32 second firing time, this instability was reduced to a controllable level.

Mankind has gained the technical knowhow to destroy the world, but has not developed the human values which may control that destruction. Thus existence itself is threatened.

However, there is a great danger in regarding science as a singular value system. If the weakness of various ethnic cultures is their resistance to scientific thinking, then there has been equal stubbornness on the part of the scientific culture in being over-committed to technology. The historical records of all great civilisations show that cultural idealism and technology must exist side by side.

The great engineering masterpieces in all ethnic cultures testify that science and technology are thousands of years old. The "industrial revolution", for example, was in reality only an unprecedented acceleration and exceedingly strong

emphasis on a particular aspect of human activity.

The rise of the great civilisations was brought about not by technology alone, but by radically new social inventions.

Evidently both our society and its values are rapidly changing. The modern youth questions the values of his parents. If one is to cope with these changing attitudes, it is imperative to discuss the importance of values in our school system.

The Role of the Educational System

To determine the importance of values in the educational system, one must first examine present teaching methods and the existing environments.

What actually happens in educational institutions is what determines values, rather than how students are taught. For example, when democracy is discussed in the class, it must be evident in the actual management of the class and the operation of the institution.

The concept of "human rights" being taught to our youth in the college/university where there are no individual rights, reduces the credibility and the concept of "value question" to another educational fad.

The role of the teacher is at the centre of our concern for values in the curriculum. Should they be taught by him and if so whose values does he impose? His own or those of higher authority?

To a large extent, values are acquired through example, not precept. Values are personal and cannot be imposed on a child unless he understands them. Youth should be given enough choices and be allowed to make his own decision. Different teachers may ask different value questions, but they should be cautious not to insist on the "right" answer. A teacher should make his personal views clear to the student but should not impose his values on him. In any event, a good teacher will reflect values rather than impose them on a student.

Personal experiences suggest that most students do not

want to merely accumulate factual knowledge. They want to work at something in which they are interested. It is obvious that the students' interest is aroused only when he perceives something of value in the subject he is studying or sees a practical application of the knowledge to be gained.

The educational institutions, are thus one of the most appropriate places where the "values" concept can be fully expanded. A teacher must demonstrate the values in which he believes. In order to discuss the values question in the class, it is imperative to have a better understanding of human growth. Our schools/colleges should provide an environment for the youth to develop some of the following qualities:

(i) Trust; (ii) Honesty; (iii) Patience; (iv) Flexibility; (v) Understanding; (vi) Self-respect; and (vii) Respect for others.

However, the question arises: Should the development of the abovementioned qualities be at the expense of the mastery of subject matter?

Some educators feel that the colleges can provide value lessons, only at the expense of factual knowledge. Others feel that "value" questions should be incidental. Viewed properly; it is quite difficult to polarise factual knowledge and human growth. It is not an either/or question; both processes should work hand in hand. Educators therefore, should not lay emphasis on one aspect at the cost of another. Our educational institutions have a responsibility to the community, to foster community values i.e., to guide the youth to understand and accept the values accepted by the society. Socially accepted value systems may be developed through self-discovery. This implies the designing of a curriculum which caters to the needs of the community and overcomes the conventional gap between knowledge and life situations. Thus, the philosophy of any educational programme may be based on developing skills, acquiring knowledge which will enrich life, and lead the youth to the discovery of knowledge. So, the primary aim of youth education is to serve the future i.e., to provide the youth with knowledge which is related to their lives; knowledge which they can use. Factors which hinder the exploration of "values"

in the educational systems in the developing countries are:

- (i) Examination and evaluation systems which involve only mastery of content or some skills;
- (ii) Administration or problems which need a more democratic set up;
- (iii) Improper teacher training (Pre-service and In-service);
- (iv) Double standards held by educators;
- (v) The value opportunities which are in conflict with economic values; and
- (vi) Lack of opportunities provided to students for analysing a variety of experiences.

Values in Curriculum Development

In curriculum development the term "value" refers to those things which are of the highest worth in education. These values differ from one person to another. A person making a list of values for the curriculum, might include knowledge in various forms, application of knowledge in daily life, and qualities, such as the development of confidence in the youth.

If another person is asked to produce a similar list, it is unlikely that it will be the same.

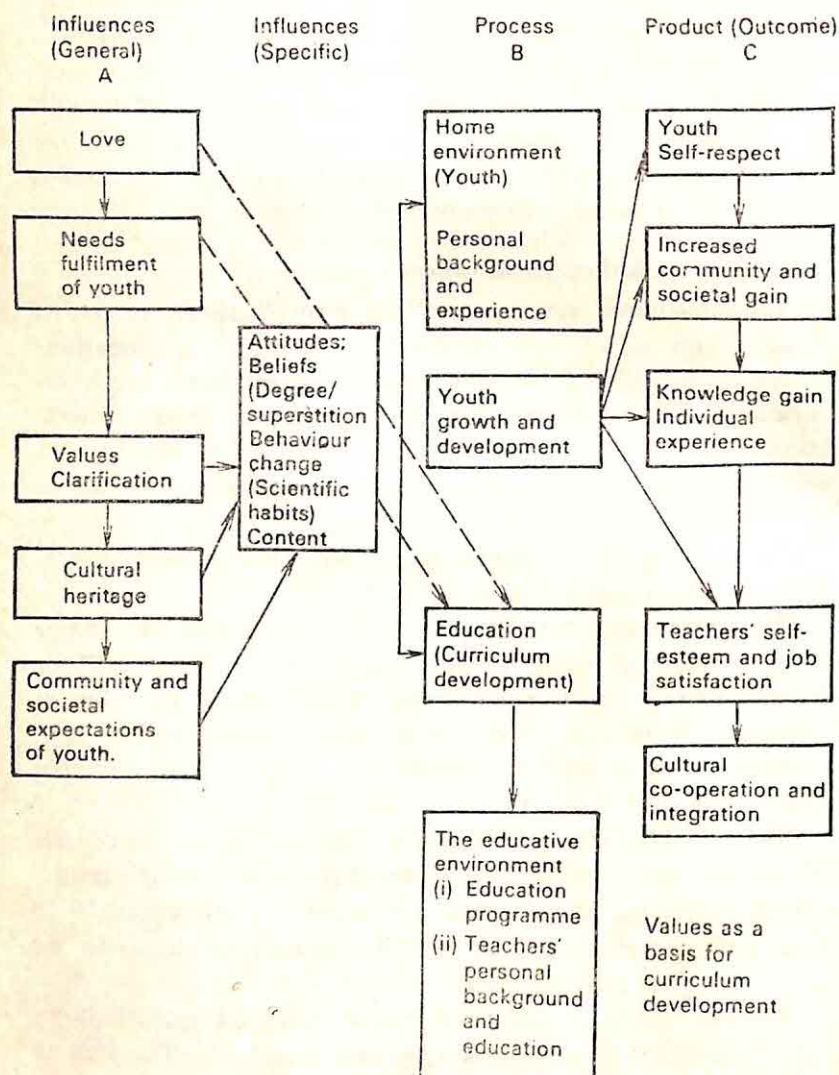
To summarise, Educator A may believe that the major function of education is an acquisition of "practical" or "ethical values". Educator B may visualise that the aim of education is to impart knowledge. Educator C may place high value on allowing a youth to make decisions in the planning and initiation of his course of action.

Taking into consideration the different opinions of the educators, one should also be aware that no two young persons are alike, no two social classes are similar in their views. Thus a curriculum based on values in urban areas is not likely to be similar to those in rural areas.

Thus curriculum consists of several strands. It may include basic skills such as reading, writing and arithmetic. The second strand may be the course content. The third may be the ability to evaluate, generalise and locate problems (application of knowledge in daily life). The fourth may be the development of the creative powers of a child and the fifth may be the

development of ethical and cultural values.

The total system of values is exemplified in the schematic representation No. 1.



Schematic Representation No. 1

In order to illustrate the proposed model i.e. Values As a Basis for Curriculum Development (Refer to Schematic representation No.1) it is imperative to make the following assumptions:

- (i) The purpose of curriculum development is youth growth and development.
- (ii) The above growth may result from deliberate planning or random outcome.
- (iii) Youth growth should include physical, mental and emotional development.
- (iv) Piaget's concept of pupil growth points out that the stages of growth are the same for all pupils, but the age at which each stage is reached varies widely, depending on interaction between heredity and environment. This interaction leads to the concept of "values".
- (v) Youth growth is an outcome of learning which may include the process of certain skills and knowledge.
- (vi) Learning experience may fulfil human needs.
- (vii) The Educator's role in the growth of the youth is to provide a conducive environment which may help them in becoming "functionally literate persons" and provide leadership to the community in order to improve their daily lives.
- (viii) The Educator's role is to identify the skills and knowledge which are necessary for a functionally literate person.
- (ix) Educators can make some inventory for the youth, in order to identify the amount and the character of youth growth and development.

Walter H. Worth's³ inventory of pupil growth and for the youth in general, may be helpful, if educators want to examine the pupil's growth.

<i>Classification of the List</i>	<i>Some Questions</i>
(Criteria for examining youth development)	(to be used for examining pupil growth and development)
General—Personal autonomy	
Growth	(a) Selfhood
Objects	(b) Individual freedom
	(c) Independent attitude
	—Social Adjustment
	(a) Helping others
	(b) Sharing responsibility
	(c) Active participation in group discussion.
	(d) Application of knowledge in daily life
	(e) Sharing with others
	(f) Group dynamics
	(g) Patience
	(h) Manipulation
	(i) Visual and auditory discrimination
	(j) Transformation of an abstraction into a concrete.
—Ethical values	
	(a) Personal values
	(b) Social science
	(c) Cultural values
	Does the youth give any evidence of the personal autonomy as mentioned in the adjacent column?
	Does the youth give any evidence of the social adjustment as mentioned in the adjacent column?
	Does the youth provide any evidence of creative capacity in developing the values mentioned in the adjacent column?

Classification of the List	Some Questions
—Creativity	
(a) Innovation	Does the youth give any evidence of developing the intellectual capacities mentioned in the adjacent column?
(b) Discovery approach	
(c) Developing leisure and recreational skills	
—Intellectual Capacity	
(a) Maximum use of all senses	
(b) Development of spirit of inquiry	
(c) Skills of communication	
(d) General and specific knowledge.	

Brief Discussion on the Proposed Model

Relating to the basic assumptions of the proposed model, that all learning experiences should fulfil human needs, the logical assumption is, therefore, that the curriculum can be structured around the focus of needs. To do this, one can assume that:

1. Behaviour is acquired through experience, therefore the curriculum should provide for predetermined learnings, and subsequent modification.
2. Learning should be based on the fulfilment of youth needs.
3. Learning should be based upon needs valued by youth.
4. To develop value judgements, the structural organisation should provide opportunities to make and realise value judgements.
5. The curriculum must be based upon an adequate theory of learning.

Thus the following qualities, that are the basic elements of the perceptual field of learning, should be included in the curriculum.

- (a) Self-experience
- (b) Needs
- (c) Values (cultural, social, practical and ethical)
- (d) Attitudes
- (e) Community and societal expectations of youth

The development of the curriculum must include aspects of cultural heritage in order to develop a sense of pride among the youth.

The youth may get a better understanding of the world in which they live by understanding the subject matter when correlated to their rich heritage.

A curriculum based on the above aspects would account for the total learning of an individual. In order to achieve this, it may be desirable to discuss some practical strategies concerning values clarification.

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STRATEGIES FOR VALUES CLARIFICATION

As pointed out earlier, values are acquired by example and transmitted by what we do, not by what we say we should do. If we are to develop a process for assessing values, we must understand the backgrounds and environments of our youth. We need to provide them with opportunities to test their values. Errors in judgement may be discussed, but the youth educator must be prepared to accept the values that the youth derive from the situation. However, we should know how to use various strategies for assessing values.

The following methods (or strategies) may be helpful in the evaluation of values.

A. Problem—Solving

The problem-solving method includes assessment of values. The following steps comprise this process:

1. Selection of a definite problem;
2. Discussion of possible solutions to the problem;
3. Collection of pertinent data on each possible solution;
4. Careful examination of each possible solution;
5. An open-minded and unbiased discussion;
6. Selection of the best possible solution after establishing the criteria to be used for making a decision.

The above criteria involve "values questions" and also include the mastery of factual knowledge.

The following criteria may be used in order to implement the above process:

1. Choosing a problem
 - (a) freely
 - (b) from a variety of experiences
 - (c) consideration of the outcome of each experience

2. Prizing
 - (a) satisfied with the choice
 - (b) willing to discuss the problem freely
3. Action
 - (a) doing something with the choice
 - (b) acting according to some pattern in life

B. Scientific Method in Value Questions

To apply the scientific method in determining values, the youth should demonstrate the development of scientific habits and attitudes. The development of scientific habits in the students can be identified by the following characteristics:

- (a) Reliance on facts
- (b) The power of observation, interpretation and inference
- (c) The ability to locate and define problems

The development of a scientific attitude could be demonstrated as the ability to do the following:

1. To observe and discuss facts objectively
2. To be open-minded and not superstitious;
3. To review and revise one's opinion if the evidence demands;
4. To think inductively

Success in developing scientific attitudes and habits depends mainly upon the youth educator and it is important that he should always keep in mind the fact that the youth develop attitudes from examples rather than from abstract precepts. The youth, especially rural youth, have certain values, beliefs in superstitions, astrology, self-doctoring and the like, which should be dealt with when pupils reveal them.

Working Towards Values (some practical strategies for youth)

At some time in life everyone asks the question, "What am I doing here"? No one knows the answer; people just make guesses. Different religions give different answers, but each person must decide for himself. Unless a person's life has meaning for him, he will have no peace of mind. For life to have a meaning, a person must have a set of values. By assigning values to behaviour and having goals, a person can find a direction for his life.

Making value judgements is not an easy thing to do, especially for young adults. The blame is sometimes put on the educational institutions for not teaching the students enough about life and themselves, to enable them to make judgements. The following exercises are oriented toward these purposes. These strategies do not teach values, they merely give the guidelines of how to go about making value judgements.

My Favourite Activities (Strategy No. 1)

This strategy aids the person in examining his favourite activities. By thinking about what he likes to do, he will get a better idea of what he wants from life. Once you decide upon a goal, half the battle is won.

Write down fifteen things you like to do. They don't have to be important things, just anything you really enjoy doing. After you have your list, think about what is involved in each activity. If it costs more than three rupees or a pound or a dollar, put an appropriate sign beside it. Put the letter F beside those activities you would rather do with your friends and B.F. beside the ones you prefer to do either by yourself or with friends. If the activity needs planning or organisation put P.L. besides it. Now rate your choice in the order you like them best. Examine your list. How do you think it might change in the future? Compare your list with someone else's. Try to explain the reasons for the activities on your list.

Discouraging Apathy (Strategy No. 2)

This exercise will help you to develop a stronger and clearer point of view.

Write down an important issue like West Asia, Vietnam, Watergate, Poverty, or Abortion, and beside it, in a few words, write down your views on it. Now ask yourself these questions?

1. Are you confident of your position?
2. Have you told anyone about how you stand on these issues?

3. Did you consider several alternatives before making your decisions?
4. Did you think carefully about the pros and cons and what consequences might arise?
5. Did you take your stand out of free choice?
6. Have you done anything about how you feel?
7. Do you feel the same way about this issue every time it is mentioned?

Now discuss with another person how you actually came to your position on this issue. Which questions did you answer No?

Try another issue and see if your view is formed in a more orderly fashion. Is your position stronger or weaker?

How Do Your Values Compare? (Strategy No. 3)

This strategy gives everyone a chance to see how others value things. It also shows a person where he stands in relation to other people's positions.

Make a list of questions that you feel are important (or use one provided). Have someone read the questions and then vote on your answer. If your answer is yes, put up your hand. If it is no, don't raise your hand. People who are undecided can cross their arms and those who do not wish to vote may pass.

Some questions you might use:

1. Do you think cheating is justified in some situations?
2. Do you think universities/colleges are exciting places for students?
3. Do you think education prepares you enough for life after graduation?

Rating Values (Strategy No. 4)

This exercise deals with making decisions of different degrees. It's harder to make a choice if you have three or four answers to choose from. Ranking these choices, from best liked to least, teaches the youth to compare the advantages and disadvantages of an alternative before deciding. This activity also gives the person practice in publicly stating his

views and defending them, if necessary.

Think carefully about each question and state aloud the three choices in the order you would rate them. You may pass if you wish. Listen to other's answers. Afterwards discuss your choices and explain how and why you made them?

Some questions to think about:

1. How do you learn more?
 - through lectures
 - through your own study
 - through discussion groups
2. Which do you think is the least important today?
 - Poverty
 - Defence
 - Pollution
3. What is more important in a friendship?
 - sincerity
 - honesty
 - kindness
4. Who do you think has it easiest?
 - an only child
 - the youngest child
 - the eldest child
5. Which do you think is worse?
 - to be very poor
 - to be very sick
 - to be disfigured
6. What would you look for in a marriage partner?
 - intelligence
 - personality
 - sex appeal
7. If you worry about marks on a test, what do you think about?
 - yourself
 - your parents
 - pleasing the teacher
 - getting into college
8. What is more important to you?
 - to work hard for the future

- to love others
- to really know yourself

Where Do You Stand? (Strategy No. 5)

This strategy is oriented to the strength of your feelings on certain values. It involves weighing alternatives in complex situations and including the possible consequences.

Have a ladder of a series of steps drawn in chalk on the floor. The teacher reads a situation and you stand on the step which best shows the strength of your feelings, pro or con, on that subject. As each youth places himself on the ladder you get a better idea of how you stand in relation to other people's views. Discuss with the person a few steps away, why he is more, or less, concerned about the subject than yourself. Another way is to have five or six different students and rate each one according to the strength of his feelings.

A sample situation:

A religious man gives regular contributions to his church/temple/mosque. He adds to this, the money he saves by cheating on his income tax.

In-between Issues (Strategy No. 6)

Answers are not always black or white. You might have feelings somewhere in the middle. This exercise gives you a chance to see where you stand when you are undecided.

An issue is presented to the class. Written on the board are the two extremes of the issue. Think about where you stand. When you are called upon, briefly state your views (not reasons) on the issue and where you would put yourself on the line. Listen to the other people and see where they are on the line. Later a discussion may follow, where you give reasons for your position. Did you end up in the middle or near one of the extremes? Where did the others end up? Do you think you have average views on this subject or is it very important to you?

Some questions to think about:

1. How much freedom do you have?
2. I have no say complete.

3. in my life 1 2 3 4 5 6 7 freedom.
4. How do you feel about your relationship with your professor?
1 2 3 4 5 6 7 8 9 10 11 12 13 14
Really Friendly, Moderate, Very Strict, Punishes a Lot
5. How helpful are you to your colleagues?
would never Always offer to do a favour
1 2 3 4 5 6 7 8 9 10 help.

On—The—Spot Decisions (Strategy No. 7)

This exercise gives practice in making decisions in a short time. It is also a fast way for people to understand what others are thinking and their reactions to the questions.

A question will be asked. Think about it carefully. Organise your thoughts so that you can state them briefly. Listen as other people are called upon.

Some sample questions:

1. What issues have you recently talked about in public?
2. What recent incident in the news has really upset you?
3. What issue in your community upsets you?

Discussion may follow, giving people a chance to state their reasons. Any student may pass if he wishes.

I Am Proud (Strategy No. 8)

This strategy will help to build self-confidence in the youth. It also gives the youth an idea about the degree of pride he may have in the things he does.

You will be asked a question about your pride in relation to certain aspects of life. Do not compare your answers to other people's but do try to get new ideas from them. Answer the question with the phrase I am proud . . . or I am proud that . . . Try to think of things that you feel really good about. Don't answer with something you think you should be proud of but actually are not.

Some questions to think about:

1. What is something you can do independently that you are proud of?

2. What is something in relation to personal wealth that you are proud of?
3. What are you proud of in your college/university?
4. What are you proud of concerning gifts you have given?
5. What are you proud of that has to do with something you wrote?
6. What are you proud of that relates to your family?
7. What new learning experience do you feel proud of?
8. When were you especially loving to someone and felt proud of it?
9. Did you do anything to contribute to your community about which you feel proud?
10. Have you done anything to live by your religion about which you feel proud?

In the Public Eye (Strategy No. 9)

This strategy gives a person the chance to state his views in the classroom. It also, inevitably, forces the person to go over what he has said and evaluate his answers.

Someone volunteers to be interviewed and either the teacher or another student is the interviewer. The volunteer, at the end of the interview, may ask the interviewer any of the questions he was asked. The number of questions to the interviewer should be limited, so as not to remove the focus from the volunteer.

Some sample interviews:

1. If you had a choice of how old you could be, what age would you like to be?
2. Do you smoke? Why?
3. Do you believe in God?
4. How do you feel about setting grades in college/university?
5. Are engagement rings important to you?
6. What do you like best/least about your college?
7. Is there someone in your life whom you admire very much? Why?
8. Is there anything you really believe in?

9. What two things do you want changed in your community?
10. What is the one thing you would like changed about yourself?

Sharing Experiences (Strategy No. 10)

This exercise helps you to get to know each other through interviews. You can relate to others on a more intimate basis in small groups than in a large classroom.

Form groups of four to five people with one person volunteering to be interviewed. This centre person will regulate the interview by calling upon one of the group members to ask a question. The interviewee may pass on any question he does not wish to answer. The centre person can also ask a member of the group his reason for posing his question. The interview is over when the group has run out of questions or when the interviewee says "Thank you for the interview."

Two things to remember while interviewing:

1. People do not always want to talk about their personal feelings. You should respect people if they decide to pass a question.
2. Try not to have arguments or start debates. These interviews are to help people express their feelings and for others to react to these feelings in a mature way.

If you disagree with someone try to understand his position, don't try to tell him that he is wrong.

If the groups are small enough, and time permits, you may want to interview other persons in your group. This exercise is more likely to succeed if each person gets a chance to express his feelings.

Learning to Listen (Strategy No 11)

Trying to form values is much easier when you are in an encouraging and warm atmosphere. To develop this kind of atmosphere, teachers and students must learn to respect each other's views. Everyone has a right to express his opinions and until this fact is realised in the classroom, people will be

afraid to voice their position.

This activity will attempt to help you to accept and understand different opinions. Its purpose is to aid people in understanding each other's point of view, as opposed to trying to change someone's mind. Everyone completes these two sentences:

- I. I like to be with people who
2. I don't like to be with people who . . .

After you finish this, get into groups of three to discuss your answers. Each person in the group is to have the complete attention of the other two for a period of five minutes. During this time the centre person talks about what he wrote down.

Things to think about during the discussion:

1. Give the centre person your full attention for the entire five minutes or until he has finished. Questions may be asked if they relate to the subject. Don't go off the track.
2. Try to make the person feel comfortable. It is not easy to talk in front of other people. Acknowledging the speaker's statements with nods or smiles will make everyone feel more relaxed. If you disagree with the speaker's statements, try not to show it. Negative feelings defeat the purpose of the activity. There will be discussion-time later.
3. Try to understand the other person's feelings. Ask a question to clarify a reason for a particular response. Make sure you are not trying to put yourself in the spotlight. Also try not to reveal negative feelings through your questions. After everyone has had a turn, think about how well you listened and understood. Do you have a hard time saying nothing when someone is making a statement you disagree with? Did you feel afraid when you were giving your opinion? Discuss and react to each other's positions for another five or ten minutes. Did you feel more, or less, confident than before? Could you listen as well, knowing that you could say something this time?

Examining Alternatives (Strategy No. 12)

How many times have you done something and found yourself regretting it later? Perhaps if you had been clearer about your feelings, you could have acted in a better way. This strategy will give you practice in considering alternatives before deciding what to do in a specific situation. The purpose here is to get you to act more often, in accordance with your personal values.

First discuss the things you have done that you regretted later. Now given a situation in which something must be done, decide which alternative is best. Take into consideration all your feelings related to the situation. What would you want to do in this situation? Write down two answers, one, what you think you would probably do and the second, what you think you should do. Break up into groups of three or four to discuss your answers and try to reach a conclusion.

A sample situation: You are walking behind someone who throws an empty cigarette package on the sidewalk. You are about twenty-five feet behind him. What should you do?

What Are The Consequences? (Strategy No. 13)

One part of making decisions is examining the consequences of an action. This strategy helps strengthen the ability to search for consequences, which eventually leads to making better choices.

This exercise can be follow-up to Strategy No. 12 or by itself. Use a situation from 12 and write the key words at the top of the page. Make a table with three headings. Alternative 1, 2, and 3. Under each heading write down as many consequences as you can. You may work individually or in groups. If you can think of only one alternative for a situation, write down not doing it as your second alternative.

Choosing not to do something will also produce consequences. Discuss your responses with other people and try to come up with new alternatives. Compare your consequences with other people's. Do you find your answers limited? Try to get as many ideas as possible.

Discussion with Self (Strategy No.14)

Have you ever been faced with a problem and argued it out with yourself? Have you ever heard a voice inside your head telling you to change your mind? This strategy will help you to sort things out in your head, by having a conversation with yourself. It will also help you realise that along with value decisions, comes confusion.

Think of a problem you have been mulling over in your head lately. Write down a dialogue or triologue of your inner voices, not only what you think is right. After you have finished your dialogues, someone may volunteer to act theirs out. The volunteer changes from one position to another, as he questions and answers himself until he finishes his script. The person may continue his dialogue as long as he can, or, until he reaches a decision. This may be done in front of the whole class or in groups of four or five. People may ask questions of either voice of the actor, to help him clarify his feelings. Try not to psycho-analyse each other.

Slicing The Apple of Your Life (Strategy No. 15)

How do you spend your time and money? Do you spend it wisely? These things are important for us to know, if we want to move from where we are to where we want to be in life. This strategy also makes you examine how you live your life.

Draw a circle on your paper and divide it into four quarters. Each quarter represents six hours of the day. Now try to estimate how much time you spend on each of these things.

1. Sleeping
2. College/University/Senior level School
3. Working at a job
4. With your colleagues
5. Homework
6. By yourself, doing something
7. Doing nothing
8. Helping in community services
9. With your family, including at meals
10. On other things.

You won't get exact estimates but you should have them add up to 24 hours.

Some questions to think about:

1. Are you happy with the size of your slices?
2. Draw another apple that you think would be perfect for you. Is it very different to the first?
3. Is there anything feasible you can do to change the sizes of your slices?

Try this activity with different pies. Schools, one subject, the books you read, are topics you might try. Look at other people's pies and compare them. Is your pie much different? How? Do not get into arguments, but discuss your reasons for dividing up your pie the way you did. Everyone has a right to his own way of life; do not try to change other people's minds.

Make a Wish (Strategy No. 16)

The strategy is to make you think about what you value.

You have a magic box. Inside there can be anything you want, tangible or intangible. If you had such a box in front of you right now, what would be in it? Take your time with your answer, then write it down.

Is your answer related to money?

Is your answer related to virtue?

Do you think your answer will change next year? month? week? tomorrow?

What would you want for a friend?

What would you want for a favourite relative?

What would you want for the Prime Minister?

What would you want for the world?

Keep your answers and look at them again next week, see if your values have changed.

What Am I? (Strategy No. 17)

This strategy will help you to know yourself better. It will give you a chance to think about your life objectively.

Write a short story in your book, once every two or three days.

Use these topics:

1. What am I?
2. What do I want to be?
3. I feel proud . . .
4. My most valuable experience.
5. A turning point.
6. If I was president of the world.
7. My best friend.
8. My children.

You may discuss your stories or read them aloud. Show them to your parents and see what happens. Save them and look at them again in a few months. How have you changed?

Chapter of My Life (Strategy No. 18)

This activity will help you to see your life as a whole. It gives you a chance to think of goals, past and present, and not living the days as they come. It will help you to be more aware of the pattern of your life and how you might change it to suit you better.

During the year you will develop chapter or pages for your life story, by remembering past events. Try to examine these experiences in order to find important life patterns. Decide which of these patterns were the results of conscious choice, outside pressures or of inner impulses. From time to time, discuss a page or two with someone. Learn about their experiences and how they feel about them.

Some examples:

1. Who have your favourite teachers been: not only school/college/university teachers but anyone who has taught you a valuable lesson.
2. Draw a line, with one mark on it representing birth and the other your age now. Mark off on the line all the turning points in your life. Put your age underneath each mark, and describe the turning points. How did they happen? How did you feel before and after? Did anyone notice the change? How do you feel about it now?
3. Write short stories about some of the following learning experiences:

- Learning to ride a bike. Who helped?
Whose bike was it?
- Learning to dance.
- Learning to play cards.
- Learning to love your brothers and sisters.
- Learning to drive.
- Any other learning experience you have had.

Strength of Beliefs (Strategy No. 19)

This exercise helps you to assess how strongly you believe in something.

Complete the questions on your own by indicating how you feel about the statement. Write C for completely agree, N for not at all, PY for partially Yes, PN for partially No.

1. Teachers do not get respect from students.
2. Man's nature is basically good.
3. Giving grades is a good way to encourage learning.
4. There is some kind of life after death.
5. Police is too brutal.
6. Women should have equal rights.

Break into groups to discuss your answers. Would you change your answers after listening to other people's reasons? How confident do you feel about your answers? Would you rather have stronger or weaker feelings? About which question?

Values on The Outside (Strategy No. 20)

One of the problems facing our educational system is that of making a link between the educational and the outside world. This exercise attempts to make this link by putting the youth on the outside. Learning to make value judgements through experience will be a lot more meaningful to a youth than ordinary class discussions.

Pick an experience or project you want to be involved in. These projects will be with people you don't know, so there will be some risk involved. You have one week to finish the assignment. At the end of this time everyone will report on what they experienced and a discussion will follow. Please

inform your teacher about the project before carrying it out.

Some sample projects:

1. Go to the local court and observe the cases brought in. How are the people treated?
2. Put on some old clothes and sit in the unemployment office. Strike up a conversation with someone sitting next to you. Observe your own reactions.
3. Find a neighbour or friend who is being abused or neglected by his landlord. Offer to phone City Hall to get help for him.

Picture of My Life (Strategy No. 21)

This strategy helps the youth to think about where their life is going. How important it is and how they may want to change it.

Draw the outline of an emblem or coat-of-arms. Divide it up into six sections. In each section you will draw a picture relating to a question. The art work is not important, what you draw is.

1. What do you think is the most important thing you have done in your life?
2. What do you think is the most important thing your family has done?
3. What is something that someone can do to make you happy?
4. What would you want to succeed in if you had only one year to live?
5. What was your greatest personal failure?
6. What one thing would you like people to say about you if you died today?

After you have finished your emblem, break into discussion groups and compare each other's pictures. Explain your reasons for your pictures and listen to other people's reasons. Do you think your emblem will change by next year? How would you want it to change? In what direction is your life moving? Are you being moulded by others or do you have control over the building of your character? Is your life making a difference?

Making Life and Death Decisions (Strategy No. 22)

This will be an exercise in evaluating people, and also in trying to decide which values are more important. It also gives insight into how difficult it can be to listen to someone you disagree with.

Break up into groups of four or five. You are high officials of your country. A world disaster is about to occur. Everyone is rushing to bomb shelters when you get a phone call. It seems there are ten people in a bomb shelter that accommodate only six. They are leaving it to you to decide who must leave. You do not have much time because you have to get to your own bomb shelter. With the information provided, you must make your decision in half an hour.

1. Accountant, 35 years old;
2. His pregnant wife;
3. Famous writer, 45 years old;
4. A housewife, 36 years old;
5. Her child, a girl, 11 years old;
6. Priest, 59 years old;
7. Policeman;
8. Scientific researcher, chemistry, 41 years old;
9. Olympic track athlete.

After exactly half an hour, stop and examine your results. Forget the actual contents of the activity and concentrate on your reactions. Was your group able to reach a decision? How well did you listen to the others? Did you let yourself be talked into something? Were you stubborn? Did you think your answer was right? Are you satisfied with the group decision? Why or why not?

Communication Lines (Strategy No. 23)

So many feelings in our world are lost or wasted because people cannot communicate with each other. They are so worried about what they are going to say next that they miss the other person's point. Building values comes from considering alternatives. Considering alternatives comes from listening to other people's points of view. Only by really listening and feeling can we fully understand others' opinions. This is not an easy task listening with all your attention to

someone you disagree with. It helps in the long run, though, when it comes to investigating each alternative before making a decision. Also, understanding people better can only make life less complicated.

Break into groups of four, with one person being the monitor and the others, the participants. The monitor helps find an issue that the others have different opinions on. As each person makes his statement, the next person must repeat the point he made before giving his own view. The monitor's job is to make sure this procedure takes place. Each person must be satisfied that his point is understood before someone else speaks. The monitor's job may change to someone else during the discussion. The discussion ends when everyone has exhausted his topic. A brief discussion may follow with the whole class: How well did you listen? Did you understand the meaning of what the other person said? Were you satisfied with the amount of attention you had? Did you feel that others understood your point of view?

The above activities concerning values clarification, along with the conceptual definition of curriculum, may help in evolving a curriculum content for youth development. This is discussed in the next chapter.

CURRICULUM CONTENT FOR YOUTH DEVELOPMENT—AN OVER-VIEW

THE goals of the curriculum mentioned in the first chapter should be reflected in the curriculum content, so that they may be relevant and operational. The content of a curriculum should be based on perspective and ideological framework, possible role performance, and feasibility of practice. An educational programme should enable the youth to broaden their horizons, and should not be converted into a polytechnic, to train them in various skills without adequate emphasis on trans-societal goals, critical awareness, and a comparative study of societies in history. If that is attempted, it will make youth leaders merely mechanical agents and will not prepare them adequately for bringing about change in institutions and societies, through people's participation in development. They would generally serve as carriers of the prescriptions and proscriptions of the establishment and/or traditions. It is, therefore, worthwhile to remind oneself of the tasks outlined for the youth in the preceding chapter and relate them to the curriculum content. The youth in the world society of the future will be increasingly called upon to, or may on his own, engage himself in the following tasks:

1. Critical study and evaluation of existing structures;
2. Creation, organisation and administration of services and resources, and provision of opportunities to meet priority needs;
3. Innovations, demonstrations and experimentation in the areas mentioned under 2, and;
4. Functioning as change agents—within and outside the establishment. (This includes involvement of, or participation in, movements for human rights, equalisation

of opportunities, social justice for weaker sections, eco-development, disarmament and world peace. Change agent function may be local, regional or trans-national).

In order to provide a sound base, the curriculum should not only seek to impart knowledge, but should help the participant develop a positive value commitment to social development.¹ It must impart an ideology (humanistic), a sense of dynamism, knowledge base, attitudes, skills, and a global perspective. The practice-framework of such a programme will provide an opportunity for experience. These exposures will help the participant to appreciate the social reality and take such steps as he thinks appropriate in the context of his nation-society. His orientation will be developmental. That is, he will be concerned with the weaker sections, under-developed areas or regions, and will be using the instruments of policy, institutions and services to promote balanced and *humane* development. Such a functionary should therefore possess the knowledge of social philosophy, social history, social structure and function (social reality, social processes and action development policy including science policy) and holistic intervention strategies, as distinct from sectoral.

The stress in action will be on democratic participation in decision-making, sharing of benefits, regard for people as potent and dynamic resources for, and agents of, development and not merely its beneficiaries, with or without being its victims. The latter confers the status of a non-participant dependent waiting to be served by others. Nothing erodes democratic values more than this attitude. That is why the active role of the participant is to be stressed. His orientation will thus be rational, his mind enquiring, awareness critical, ideology and conviction democratic-humanistic, and he will value the framework of *social development*. In fact, in the future world society, any form of education for any target group, let alone the youth, should seek to transmit such values. The content of the curriculum for youth development, therefore, should focus attention on the following areas:

1. Human Life goals;
2. Comparative study of nation-societies in history;
3. History of the Freedom Movement
4. Comparative study of the processes of development in its historical context among nation-societies;
5. National plans for social development-critical review;
6. Social movements with special reference to youth movements in a cross-cultural context. Distribution of economic, political and social power. Ideologies and values;
7. Youth and national development; policies and programmes;
8. International cooperation and world peace;
9. Project planning and management;
10. Individual growth with special reference to adolescence and early adulthood;
11. Methods of working with people;
12. Social investigation and analysis;
13. Training of youth leaders;
14. Social development;
15. Law and social justice (with the help of case studies);
16. Political and social institutions and socio-economic problems; and
17. Ecology and development.

A glance at the above topics may give an impression that except for course Nos. 9 and 11, most other courses are not practice-oriented. This is not so. Practice content can be built into courses 6, 9, 12, 13, 14 and 15 also, as part of field work. In fact the entire field work may be related to these courses, so that the orientation of the participant is strengthened.

Another approach to curriculum development, though less comprehensive, may be adopted by linking the same, to the extent possible, with youth-related available indicators.² Eight major areas of concern have been identified. These are grouped as follows: (1) population, (2) housing and environment; (3) health and nutrition, (4) employment and manpower development; (5) education; (6) culture, leisure and recreation; (7) public order and safety; and (8) community development and participation.

The attitude profile indicators have been given as under:

1. Problems related to growth, maturity and adjustment;
2. Occupational life and future occupational aspirations in relation to job opportunities, perception of the possibility of socio-economic mobility;
3. Law enforcement—fairness of the criminal justice system, image of the law enforcement system, public perception of youth offenders, training activities for good citizenship;
4. Mass media—consumption by youth, content preferred by them;
5. Slums—youth in slum areas;
6. Drug abuse—attitude towards—nature and cause;
7. Health status of young people;
8. Unemployment—nature, activities undertaken when unemployed; and
9. Youth and leisure activities.

Priority themes may be chosen such as youth and unemployment, youth in slums, political socialisation of youth, drug abuse among youth, and attitudes and aspirations of the youth.

In the preparation of the country and region specific curriculum, social and economic fact(s) of the countries concerned should also be examined, in order to determine priorities. (These have been given in the Appendices for the member countries of the Commonwealth and also the Associate States and Dependencies).

The number of courses may be reduced or increased, depending upon the duration of training, its goals and methods. The courses may be covered extensively if time permits or they may be sandwiched and covered through case studies and practice-assignments. The idea is to enable the participant to acquire both short-term and long-term perspectives, and be able to identify gaps, deficits or surfeits in the existing situation or social reality, and to develop/evolve a role for himself, to remove or reduce them through participant action. If the participant is an employee of the government, he can play his *citizen* role to promote people-developing processes for organised action. Participation will

be a precondition, so to say, for any programme of youth development.

The content of field work can be as varied as the human situation itself. The criteria of selecting field work experience, however, would depend on whether the field provides learning opportunities in the four functional areas stated above. The field projects may be audited either by the educational and service goals, or by the functions that the youth is to perform, the goals of field work, or the entire curriculum goals, which have been spelled out earlier. Therefore, any field will not serve the purpose of training. The existing field programmes of training should be reviewed, and new situations identified, however short-lived or unstructured they may be. There will be the problem of language, of course, but it could be overcome through the assistance of the faculty, and local volunteers.

The ideal way of devising a curriculum for youth development would be to provide the participants with the guidelines, the objectives or goals, and to involve them in a discussion, to define these goals. Once the goals have been defined, they should be asked to identify tasks, courses, practical experience, reading etc. The curriculum should itself be experienced and owned by the group and the participatory approach which has been stressed earlier, should be reflected in its 'owning' or 'earning' through one's own mental work.

The effort (which is collective) is more important than the learning task. The very process of identification of field assignments can be made a meaningful learning experience through interaction between the faculty, participants and a selected number of representatives from the field. It will, in the process, enhance the critical consciousness of all concerned. The approach, however, will require the faculty to do more preparatory work at each stage, to enable the participants to gain a rewarding experience. The design of such a curriculum will be discussed in the chapter that follows.

Illustrative Course Outline

—Human Life Goals

Man in Universe, Philosophical and Spiritual views: Oriental and Western; Man and Personality; Science and Man; Nature

of scientific thinking, scientific temper and scientific attitude.

—Science, Spirituality and Humanism

—Art, Physical Culture and Yoga

—Man and Environment: Rational, secular and balanced approach

—Comparative Study of Nation-Societies—Geo-political factors in the making of nation-Societies; social and economic history—centre and periphery relationship; cultural and demographic characteristics of societies; societal resources and their distribution and use.

—*Comparative Study of the Process of Development*

Variations in the stages of economic and social development of societies; causes; factors in development: core-periphery relations—intra and inter-regional and uneven development; level of people's participation in development; self-initiated and sponsored development.

—*National Plans for Social Development*

National perspectives on development, Planning machinery, its organisation and working; achievement and problems; projections; role of international cooperation in development.

—*Social Movements*

Nature and structure of movement; causes; ideologies; level of organisation; types-achievements; methods of organisation and work; measures for repression adopted by establishment; trans-regional impact of movements including national movements.

—*Youth and National Development*

Structure of population; regional distribution; student and non-student youth; social and economic opportunities for youth; educational programmes; health and other programmes; programmes of national development and contribution of student/non-student youth.

—*International Cooperation and World Peace*

Meaning of cooperation, participation and peace; need for equity and equality; protection of human rights; areas of

international cooperation; movements for peace; projects for regional participation; need for rational strategies for peace; role of mass media and active recreation, humanistic approach to global problems.

—Project Planning and Management

Study and assessment of need, meaning of planning and project formulation, methods, phasing, organisation and administration, monitoring and feed-back.

—Individual Growth and Development (Adolescence)

Biological, social and psychological approaches to the study of adolescence; adolescence as a social concept; characteristics; problems of identity, students and non-student youths and their aspirations.

—Methods of Working with People

Concept of area, problem and target group; principles and techniques of working with individuals, groups, communities; organisational network and human situations; need for integrated approach; innovations.

—Social Investigation and Analysis

Meaning and nature; areas of investigational methods; steps, importance of action-research in youth development; practical exercises in social investigation, role of investigation in programme planning and management.

—Training of Youth Leaders

Determination of need selection of participants; preparation of materials/faculty; curriculum development and sequence; training process; participatory approach; importance of non-commercial recreation; concurrent/periodic evaluation; methods.

—Social Development

Meaning; importance of human rights; problems of income inequality; social, economic and political marginalisation of groups; participation; goals and methods; national development and social development.

—Law and Social Justice

Review of social legislation; meaning of and need for social justice; case studies on social and economic injustice; role of law and judiciary; legal aid to the under-privileged; political action for social justice.

—Ecology and Development

Meaning; quality of life and environment; exploitation of natural resources and development; problems of ecological imbalance; science policy-need and application of organised action for ecological development.

—Political and Social Institutions and Socio-economic Problems

Nature of regional and inter-regional problems; institutional arrangements; causes; strategies; a need for structural changes at the micro and macro levels; importance of public education, awareness and organised action.

II

Field Work

Placement of participants in the following areas, should be made depending upon the availability of time for participatory-action in social development:

1. Government or government-sponsored programmes;
2. Programmes of voluntary/autonomous institutions;
3. Programmes of political parties;
4. People's programmes (organised local groups on different issues); and
5. Participants' own people-based action programmes.

It may be noted that programmes under 3-5 would pose ideological problems, and the establishment may need to be educated for their acceptance as purely "experimental" placements, without any ulterior motive. The idea is to experience the processes, dynamics, methods, intensity and scale; emerging and changing patterns of leadership; achievement of goals; disorganisation and re-organisation; extinction; etc., and the level of people's consciousness and initiative for future self-help efforts.

Depending upon the background of the participants and the availability of resources and time, the above programme may be organised for six weeks, six months or one year, through the training institutes or the universities, as a certificate, diploma or a degree programme by sandwiching the above-mentioned courses or enlarging them. The above content outline concerning curriculum for youth development has ramifications on the designing of the curriculum which has been discussed in the following chapter.

References

- *1. Stated briefly, social development refers to those processes or conditions which make for people's participation in the betterment of their lives. Refer Jones and Pandey, *Social Development* (Macmillan, 1981).
2. UNESCO Regional Office, Bangkok, *Youth Related Indicators Asia-Pacific* (Colombo, 1983), pp. 21-41.



DESIGN OF CURRICULUM FOR YOUTH DEVELOPMENT

THERE is a saying that people resist being taught, they prefer to learn,¹ and learn even by committing mistakes. This is what is meant by *experience*. Even though the method or the alternative chosen by people is second or third best, they take pride in it because they have produced it, practised or evolved it, and experienced it. In the process they have, collectively grown and become more aware, through interaction. Such a curriculum design may be seen as fluid and therefore impractical by some, but it is not so, once its objectives are properly appreciated. Interaction process or planned collective effort at each stage is more important than the coverage of a number of courses or topics. A curriculum will never be final; it will only be tentative, and youth development, and subsequently people development, is to occur through a dynamically planned and collectively shared educational process. Such a curriculum will give due emphasis to incidental and experimental learning and reflections thereof. While writing on "What is History?" E.H. Carr has said, "To enable man to understand the society of the past and to increase his mastery over the society of the present is the dual function of history. History is both causal and functional—why an event took place and how it did?"² In the context of youth development, such a mastery will be collective, and the causal and the functional understanding of a society will be enlarged by understanding gained through interaction, social practice and reflection to modify or *improve practice*. In fact the youth, and the people for that matter, would both be the *subject* as well as the *study of development*.

In the existing curriculum for youth development, pre-course assignments are given which should be continued. This

enables the faculty to know what the participant perceives to be his need. It may be noted, though, that perception of one's need is culturally conditioned and the interaction in the process of curriculum construction may modify this perception. Therefore, it may be useful to invite a few participants to do the preparatory work, a week or so before the rest of the members of the group join.

Seventeen topics have been suggested in the preceding chapter for the curriculum on youth development. These courses may be regrouped, as follows, under broad areas:

- I. Society and social processes.
- II. National policy, planning and development.
- III. Methods of intervention of working with people.
- IV. Social investigation and analysis.
- V. Social development.
- VI. Leadership training.

These six areas include all the seventeen topics. For example, Social development under V may include such topics as movements, law and social justice, ecology and development, and project planning and management. Social movement may also fall under I. In this way, certain courses may not fall into watertight compartments.

Since the courses are interlinked, they may overlap. A topic may also be approached theoretically or from the practical angle, and because of the different emphasis or orientation, it may be grouped under one or the other broad area.

The practice and social analysis components of the curriculum may be suitably related, because the area of social analysis and practice is most important, and the generic (holistic) orientation should permeate it. The curriculum should encourage the creativity of the participant.

For example, the problem of malnutrition in a rural or slum area may be approached either for social analysis, social practice or both. It may be considered on a case basis or area/population/target group basis. It is the latter perspective which is called developmental and it should form the basis of the curriculum. Its sequence or approach has already been outlined under the educational and service goals. To

recapitulate, it should provide the participant with experience in observation, problem identification, goal-setting, understanding of the dynamics of the problem, collection of facts from different sources, analysis of the situation and resource potential, and report of the findings. This will be the sequence for social analysis. In the case of social practice, once the situation has been analysed and resource potential (action) assessed, intervention strategy may be *collectively* planned, steps taken in phases, concurrently evaluated and modified, and action terminated with a redefinition of the situation. This approach is rational, holistic and cross-cultural. It also suggests values and a certain commitment of conviction as a basis of Curriculum Development for Youth Education and Training.

In the preceding chapters, the content and designing components of curriculum development have been discussed. In addition to this, one may elucidate another important component of curriculum development which is that of putting it into practice. Therefore strategies for implementation of the curriculum are discussed in the following chapter.

References

1. Ashish Nandy in *Development* (1981) Culture, the Forgotten Dimension, p. 101.
2. E.H. Carr, *What is History?* (Pelican, 1961) p. 55.

STRATEGIES FOR CURRICULUM IMPLEMENTATION

THE creative and innovative thrust of the curriculum goals, contents and design calls for matching strategies. These range from the selection of the participants, their number, background, duration of the course, physical inputs, teacher preparation, teamwork, teaching materials and methods of training, to that of evaluation. It may be noted here that whether the course is of a short (4-6 months) or a long duration (12-18 months), the approach adopted shall be the same, although the assignments in theory, practice and research may be made to vary. Participants selected should be those who take responsibility for their learning which is creative, innovative, and experimental. They may have either directed or participated in the programmes of development or education which are innovative. Formal education at a higher level may not be necessary. The participant should be prepared to assume the role of a practitioner.

The participant should be given adequate orientation. The orientation programme should cover information on the region and its people, social institutions, government, social practices, problems of natural wealth, and the programmes of development. The participant should be helped to share, at this stage, his reactions and experiences as well. He should also be told briefly about the institution of training, facilities, programmes, associated institutions, field centres, and inter-country visits and assignments.

This should be followed by a programme of personal development, which should enhance the participant's self-awareness, communication, group interaction, and problem-solving approach. In fact, the latter is to be inculcated during

training because formal education does not adequately equip students in this area. After the phase of orientation and personal development (although these will continue throughout, in a way) the third phase of participation, of curriculum development, will begin. This phase will stress the importance of team work, the role of people in their own development with or without governmental assistance, and the role of youth as partners in development. Joint *exploration* of rationale, goals, sub-goals, contents, design and strategies will commence with the faculty playing an *enabler* role and within a stipulated period, the group's own *curriculum* would be evolved. Needless to mention, the organisation of academic functions at the training centre should reflect the group, rather than the formal departmental approach. The process of curriculum building, as has been outlined, leaves less room for *experts* and more for *learners* with differing perspectives and experiences. Instructors for such a programme should bear this fact in mind. Quite a few programmes are known to have been conducted giving an impression of a participatory dialogue, but both in form and substance they remain formal, didactic, and not at all participatory. The process analysis of a curriculum, over time, would reveal this fact, of how the faculty, with a panel of resource persons, has utilised the time in a training programme. A group of experts may be called upon to deliver lectures, lead discussions on different topics or courses, without sharing the goals of the programmes or without knowing *what* aspects have been or would be covered, and *how*, by others. Therefore, joint exploration, formulation, and implementation of the curriculum assumes importance. Even those colleagues who guide the participants on field studies or agency visits, should share the goals of the curriculum and know that they are not merely showing the agency but that participation is an important component of the programme. Their presence, at the exploration and curriculum designing phase, would enhance this awareness. Group living of the participants, the faculty, and the resource persons should be attempted as far as possible and the practice

of conducting a session or two, or delivering a few talks should be done away with. This will mean that even if a resource person has been invited for a talk or a session, he will participate in a few other sessions, before and after, to share group thinking, formally and non-formally, for a week or so. This will also mean that the number of resource persons will not be large, and not all resource persons may be competent to conduct the programme or may appreciate its objective. The participant group should be enabled to develop as its own resource. The people's role, which constitutes the subject of field studies/field work is very important at each stage, and it should be referred to in different courses and sessions. The preparation of tutors/resource persons, and accordingly, of the resource material, is very important. Case studies and process studies, suitably identified and/or prepared through direct experience or otherwise, would reduce the need for *lecturing*.

The preparation of a cross-cultural bibliography would be another step which will enable participants to appreciate what they hold in common and where they differ. A working group may be assigned the task of preparing it and keeping it up-to-date, on a continuing basis. Assistance of former participants in such a programme may be sought in suggesting suitable references. In the process of preparing the bibliography on broad course groups, one may discover the paucity of cross-cultural material in one or more areas. The task of the training institution would then be to develop cross-cultural material over a period of time. Bibliographical material may include books, articles, reviews, documentation of case/process studies, biographies, creative literature (for sensitivity training), reports, legal documents, investigative reporting etc. For example, many countries of the Commonwealth face the problem of absolute poverty. While in the developed countries, it is not absolute, it does, nevertheless, exist in other forms.

A cross-cultural approach to the problem would require that this be explored in both its absolute and relative forms. In the developing countries, although the problem of absolute poverty is staggering, that of social poverty (social supports and network) is not so acute. Case study material should highlight

these aspects and equally that of the processes of its generation, and intervention strategies for its reduction.

The faculty, the participants, and the resource persons/centres should, concurrently, evaluate the programme to see whether the goals are being achieved. Coverage of topics or tasks within the stipulated time should not be mistaken for the achievement of goals. Critical evaluation should be made a built-in process, to enable the group to allocate more or less of their *social time*¹ on certain areas/goals which have not been adequately dealt with. In a way, evaluation should provide the opportunity for a 'review' of the programme on a continuing basis.

A follow-up programme for a selected number of participants, as an integral part of the curriculum, should also be devised. This should be done for two reasons: (1) to assess the impact of the training programme over a period of time and (2) to enrich the course material from personal experiences. It may be added here that the training of youth leaders is not in trades, although the knowledge of these, to the extent possible, will help them in their work by providing opportunities for meaningful interaction. This awareness, critical consciousness, rational-holistic approach to deal with a given human situation or condition, will enable them to share with the people with whom they work, as part of their professional function or as a citizen. The participant should, therefore, not be made a jack-of-all or some trades. Knowledge of trades (as is the case with many national and overseas volunteer exchange programmes) is only incidental. The basic objective is the inculcation of *values* and '*experiencing*' of an approach which is people-based, collective and interactional, and its operation in the field not only enables those concerned to understand and appreciate their condition, but also to take collective steps to alter it through other resources and legitimate means as far as possible.

Several methods may be applied for the implementation of a youth development training programme. Some of these are: group discussions, lectures, role plays, films, slides, charts, graphs, educational visits, seminars, workshops supervised readings, tests, home assignments, project/field reports,

video tapes, country placements, value clarification exercises, catalyst theatre, surveys, symposia, panel discussions, individual and group assignments, and so on. This is not the place to discuss the merits or demerits of each method. A combination of methods may be tried. The approach however will not be *topical* but experimental. The merit of a method would be judged to the extent it enables *group interaction* and *critical awareness*, bridges the social distance between the people, the participant and the faculty, encourages joint exploration and problem-solving and strengthens the rational, holistic and cross-cultural approach essential for effective functioning in pluralistic societies, at different stages of cultural, social and economic development. Therefore, once the curriculum has been *administered* and *experienced* with a couple of batches of participants, the effectiveness of the methods may be educationally *audited*, and those methods which encourage, foster, facilitate, and strengthen the goals of the curriculum, should be selected in preference to the others. Trying out a number of methods to make the programme impressive is neither desirable nor warranted. Simulation exercises may be attempted but the participants should be adequately cautioned that *simulation is not reality*. Therefore, obsession with a method or a group of them should be avoided. On the contrary, functionality of a method(s) should be determined in terms of whether, and to what extent, it enables the group to achieve the programme objectives. If the sequence of the rational approach has been *experienced*, it is immaterial whether a few methods are not applied. No educational programme is complete that way; in fact perfection comes through interaction with social reality, and that is a life-long learning process which cannot be given once and for all. Therefore, the strategy should focus on a critical approach and on the process; and the curriculum goals, content and the design should seek to serve this end.

Unemployment and illiteracy are the two major issues facing the youth in the majority of developing countries. It may be helpful, therefore, to discuss certain experiences in these areas. Two approaches to the above problems, which have been tried, are given in the following pages.

Functional Literacy: An Introduction²

Education in democratic societies is meant for the benefit of all people and it must be ensured that they become aware of the advantages which education can bring to their lives. The education needed to make democracy work effectively is not just any kind of education; it is an education which disciplines the mind, enriches the spirit and improves the living conditions. This knowledge may provide a "literacy system" which not only comprises the 3R's i.e. Reading, Writing and Arithmetic, but a new system of literacy that will enable people to develop skills and acquire knowledge, producing a better understanding of their environment, and which teaches learners to continue learning and discover knowledge. Such a literacy system cannot put emphasis on theoretical educational endeavours that are unrelated to the learners' daily life; rather, the emphasis would have to be placed on the application of knowledge to the improvement of living conditions and to other aspects of everyday life. It may be called "Functional Literacy".

This concept of Functional Literacy should not teach peasant cultures of the Third World that their entire past has been a lie and that their value system must be replaced entirely by one from an alien culture. If the idea of "literate" can be comprehended in this context, it means an extended dimension.

By this, the peasant culture of the Third World should neither negate its past life nor replace its cherished values and should, instead, build further on the structure on what it has, to become literate. In this sense, the idea of functional literacy can work in developing countries.

Functional literacy, thus, has to make an attempt to find meaning in the lives of the learners, and formulate long-range goals, to free the individual from the tyranny of day-to-day experience; be motivated to overcome apathy and fears, change and grow towards the goals that somehow sustain us during difficult times. Functional literacy has to be linked with making people express themselves. The ability to speak out, call men to action, the necessity

to evolve towards those ideals, to establish the hope which sustains us through the tension, despair, frustration, and sacrifice, that is demanded of a people working to regenerate their nation, is as necessary as the engine of a motor car.

Understood in this way, the concept of functional literacy refers to, and includes, different dimensions of reality. These dimensions are closely related, even intermingling in some spheres, but essentially different at the core, and thus, requiring different ways of thinking to describe and comprehend them. To properly evaluate human experience, all these modes of thought may be called into play, depending upon the problem at hand. For instance *History* is crucial, for past experience furnishes far and away, the most abundant data from which we draw for our daily judgements. In the individual sense this means merely memory, but for the community which concerns itself with time periods longer than a single life span, the formal discipline of history is implied. People without a sense of history are condemned to repeat the mistakes of their fore-fathers, as the philosopher Santayana said. The contribution of the *fine arts* cannot be dispensed with, for they make us conscious of our emotional reactions to events and also provide various experiences which are far beyond our own ability to actually experience, in the course of our lives. Emotion is, however, immensely influential in effecting behaviour. Our functional literacy is thus seen not only as literacy in function of the work of a particular activity of a political party, but as a means to establish a fulfilled life. Using this concept, one will be able to gradually establish the objectives to be achieved, through this new system of literacy.

The uses of functional literacy are the following :

Firstly, teaching to think scientifically, which may represent several basic facts:

- (a) To develop functional literacy, numeracy and technical knowledge,
- (b) To develop scientific attitudes,
- (c) To develop skills and apply knowledge so as to improve living conditions,

Secondly, learning to use the formal language of the exact sciences (Mathematics). Thirdly, learning how to observe an

event carefully and to describe it. Fourthly, enjoying and appreciating the worlds of art and music.

In order to operationalise the above objectives, with reference to self-employment, one has to determine the needs of the learners. Unfortunately, there is a discrepancy between the perceived needs of society and the actual needs of its population. To satisfy the needs of people involves a radical reformation of thinking, from technique-oriented to human-centred values.

Literacy and Self-Employment

Taking the above into consideration, an attempt has been made to develop a learning package (Unit) entitled "Setting up a Small Business". This material is the outcome of an experience of one of the authors (Kalra) in the rural slum community of Anand (Gujarat State, India). The learning material narrates a venture of two unemployed boys (14-15 years old)—Ram and Shyam—to make a meaningful living, as well as to learn the 3R's, by setting up a small business, based on discussions with them about their future prospects. During the discussions, they decided to open a tea-stall, as discussed in the capsule 1-1-1. To achieve their objectives, they learn about the 3R's in a functional manner in the process. The learning material contains steps such as getting help from various people, learning basic mathematical processes, obtaining a loan from the bank and preparing tea.

The following is an outline of some suggested activities which Ram and Shyam had to undertake to achieve their objective, which was to open a tea stall.

Package 1—Setting up a small business

Module 1—1	Ram and Shyam open a tea-stall
Sub-Unit 1 Capsule (1-1-1)	Opening a tea-stall
Sub-Unit 2 Capsule (1-1-2)	Ram and Shyam learn to add
Sub-Unit 3 Capsule (1-1-3)	Ram and Shyam learn to subtract
Sub-Unit 4 Capsule (1-1-4)	Ram and Shyam learn to multiply
Sub-Unit 5 Capsule (1-1-5)	Ram and Shyam learn to divide
Sub-Unit 6 Capsule (1-1-6)	Calculating profit and loss
Sub-Unit 7 Capsule (1-1-7)	Getting a loan from the bank

- Sub-Unit 8 Capsule (1-1-8) Preparation of tea
 Sub-Unit 9 Capsule (1-1-9) Disposal of waste material from the tea-stall
 Sub-Unit 10 Getting a loan from the bank for new purposes
 Capsule (1-1-10)
 Sub-Unit 11 Expansion of the tea-stall
 Capsule (1-1-11)

The learning activities related to self-employment have functional literacy as the most important component. In this self-employment episode "Ram and Shyam Open a Tea-Stall" literacy is not imposed on the learner in a formal manner but a need-based environment has been created, so that the learner is motivated to know about the 3R's and to develop the skills to set up a tea-stall. Similarly, some other persons may be interested in opening a cycle repair shop, grocery store, vegetable stall or a barber shop, etc. In all the above self-employment ventures, functional literacy is a built-in component and may be taken as a motivating factor (hooking device). The decision to establish a small business is that of the learner.

As an example, the first sub-unit (Capsule 1-1-1) "Ram and Shyam Open a Tea-Stall" is presented. It is programmed material with EBOs (Expected Behavioural Outcomes), over-view and feedback questions.

Opening a Tea-Stall

Ram : Shyambhai, it is 10.00 a.m. You are still sleeping. What is the matter? Haven't you found any job yet?

Shyam : Rambhai, what job? I am still unemployed. Nobody gives me a job. I am poor. Who cares for me?

Ram : Shyambhai, true, but don't lose hope. I am also without a job. If we haven't got a job it is not the end of the world. Let us start some business. We could open a shop.

Shyam : What shop?

Ram : We have some general provision stores in our locality, but it is strange that there is no refreshment stall. After a day's hard work people may like to chat and have a cup of tea. How about opening a tea-stall?

Shyam : It is true that we don't have any tea-stall in our

locality. But, Rambhai, it requires money. Who has got the money? Also I don't know to handle money.

Ram : Shyambhai, let us go to Keshavbhai (who teaches adult classes). He may help us in getting some money and in handling money matters. (Shyam and Ram visit Keshav at his home).

Keshav : What is your problem?

Shyam : Keshavbhai, we are frustrated as we are unemployed. We want to open a tea-stall. We need your guidance in handling money matters.

Keshav : Ram and Shyam. It is good that you want to open a tea-stall in our locality. Before we discuss matters related to handling of money, I would suggest, you both go to Mohan's tea-stall, which is not far away, and study the pros and cons of opening a tea-stall. After your visit, please come to me.

Ram : It is a good idea, Shyambhai. Let us go to Mohan's tea-stall and benefit from his experience (Shyam and Ram go to Mohan's tea-stall).

Shyam : Mohanbhai, We are planning to open a tea-stall in our locality. We would like to have the benefit of your experience in opening a tea-stall. We need your help and guidance.

Mohan : I would be glad to guide you in this regard. In order to open a tea-stall, you will have to consider the following points:

1. Is there any other tea-stall in your locality?
2. Have you selected a site?
3. Have you got a wooden frame?
4. What articles are needed for opening a tea-stall?
5. Are you going to have cash sale only?

Shyam : Let me answer your points one by one.

1. We don't have any tea-stall in our locality. The nearest stall is yours, which is about two kilometers from our place.
2. We have selected a site which is located at the entrance of our *Mohalla*.
3. We can ask Chandu, our village carpenter, to make a wooden frame for us.

4. For articles, we need milk, tea, sugar, coal, oven, cups and plates, spoons, *biries*, poles and tarpaulin. This is what comes to my mind. But you can guide us better.
5. I would suggest cash sale only. But we might have to have both cash and credit.

Mohan : Well. You have answered very well the first three items. But, concerning the fourth item you may sit and enjoy a cup of tea. As regards the fifth, supply tea on credit only to customers whom you know fairly well. But, I suggest sale on credit should be given with great care. It should be mostly cash sale. To discourage sale on credit you may sell tea at an increased rate i.e. 31 paisa per cup instead of 30 paisa. Another thing you need to know is, how to estimate the quantity of articles. How much milk would you need in a day? How much coal? For all these activities, you will have to know some arithmetic.

Ram : Thank you, Mohanbhai.

Shyam : Now let us go to Keshavbhai. We have got some information about opening a tea-stall. But we still don't know the handling of money matters.

(Both go to Keshavbhai).

Keshav : Come in, Ram and Shyam, how was your visit to Mohan's tea-stall?

Ram : It was quite good. We have learnt quite a few things. But we still do not know about handling money and getting a loan from the bank.

Keshav : I am glad that your visit to Mohan's tea-stall has been helpful. In order to know about handling money and getting a loan from the bank, it is necessary to understand some arithmetic. If you want to learn some arithmetic, let us do some activities which are found in capsule 1-1-2.

The text of the brochure leads thus into a new concept of learning. In the actual booklet, feedback questions and learning guides complete the uncomplicated text.

Conclusion

The functional learning package introduced above, in connection with one aspect of everyday life, can be applied, in its methods, to many aspects, and can thus be used to connect developmental activities with conscious learning

processes. Each process of learning, teaching, sharing experiences is an additional step towards increasing participation in development—it becomes a meaningful experience instead of a *code word*.

The example of how to relate literacy and self-employment should lead field workers to produce their own learning packages, perhaps with the help of a local teacher, or a friend at the nearest secondary school or university, and encourage self-help efforts to persuade people, so that they can develop comparable material on the basis of their life experiences.

Promotion of Self-Employment in A Metropolis

Introduction

A self-employment scheme which would generate sufficient income and provide employment opportunities to women and children was envisaged by two students as part of their field work.

This was the result of their observations, initial exploration of possibilities, subsequent analysis of feasibility, and prioritisation of needs. Two resources were at the disposal of students: abundant human potential, and the students' interest in experimentation.

The first few weeks in the months of August and September, 1981, were spent in trying to get help from external agencies, i.e. the Directorate of Industries, Khadi and Village Industries Commission, Delhi State Industrial Development Corporation, (DSIDC) and private Export Houses. It was learnt that help from private firms is forthcoming only if there is some personal contact. The failure of the Weavers Association came to light in the community centre run by the DSIDC in the process of exploration. The message was clear from this experience, and the futility of pursuing these sources was realised. Therefore, an economical project, of making paperbags through one's own and the peoples' initiatives, was thought of.

Exploration of the Field

Frustration, borne out of failure to get resources from

external agencies, made the workers realise that the first step should be taken to build a suitable base, where such resources could be utilised.

Work began in the community with selected groups, with the conviction that the community had enough capacity to deal with its own problems. The workers had learnt that in a neighbouring block, paper-bag making was in progress. This was closely observed. Questions were asked about output, earnings, problems, etc., and the activity was learnt by the workers themselves from those who were skilfully doing the same.

Why this Project only?

The following were some of the features which were striking in the first place, and the fact that such an activity had flourished and sustained itself, spoke of its profitability.

- (1) Easy acquisition of skills: A simple process of work was involved in making the bags, which could be done efficiently even by children of 8 to 9 years of age.
- (2) Availability of cheap raw materials.
- (3) No time lag between investment and returns (low gestation period).
- (4) Good market: A small survey was conducted to assess the market situation, which was favourable.
- (5) Low capital requirement without risks, and,
- (6) Encouraging returns : A rough cost-benefit analysis of the project was done and it was further supplemented by the observations made from other agencies engaged in the manufacture of other products and which paid wages at piece rates.

Target Group

The next step was the selection of the target group, realising that everything depended on it. This also involved considerations of need, priority, interest in work, equitable distribution of profit etc.

The Process of Identification

It was through the organised recreation of the children

that the workers came into contact with A and his family in Block 16-A. These were very decent, down-to-earth persons who had also been associated with some of the senior students of social work in the past year. B was A's brother—a 14-year-old boy who studied in the local school. He was soon to become the most active member of the project group. C and D were a husband and wife team and happened to play the crucial role, especially D, in the commencement of the project.

The discussion method was used to educate and mobilise the target group before the work began. Wide-ranging topics such as the political climate, the caste and social system and even religion used to figure in these discussions.

After some time the group realised that in order to improve their present pathetic condition, the only solution was organised effort for economic self-sufficiency in preference to subsidies and grants. This could be possible if some work was undertaken to supplement these incomes. Members felt that better living conditions and better education for their children could be ensured in this way.

Various schemes, as making candles, match boxes and papad were discussed. Each one was eliminated, either due to lack of resources, or market conditions and investment risks. It was also found *easier to influence the group as a whole* rather than individuals.

Paper-bag making was suggested by C who had seen this work in Blocks 18 and 20. This suggestion was appreciated by the group. A said that he could help by contributing newspapers for making these bags. At this stage it was the students' newly acquired skill that came in handy and the principle of reinvestment of profits was accepted by the group.

Principle of Reinvestment of Profits

Reinvestment means that once newspapers were collected and utilised, the proceeds of sales would be further put to use, for purchase of more and better quality paper. No part of the proceeds would be used for consumption purposes, until the project was on a sound footing. Then only, part of it would be utilised by members. Members learnt that

the project could be started without any initial cost, through the students' contribution.

Profit Margin Ascertained

The following calculations were made and discussed with the members. Out of 1 kilo of newspapers, an average of 250 bags could be made. Eighty bags would fetch Rs. 2.50 in the market.

Out of 1 kilo of newspapers utilised per day, one got an approximate return of Rs. 7.80. This would therefore be the daily earning. The cost of the glue used for making the bags was not included because it was negligible.

Timing of Project

It was during the first week of October, 1981 that final touches were given to the blueprint of the scheme. Pros and cons were given due consideration—whether to start before the mid-term break in December, 1981 or after the holidays in January, 1982.

The field work supervisor (one of the authors) was of the view that if the project was started in the month of November and left during vacations, it would not be the same when the workers came back, because regular support and help would be needed to tackle problems in the initial stages, and most probably, the work would stop in the absence of the students. But the workers (students) thought otherwise. A decision was taken by the group to start the project as soon as possible and not wait till the month of January, 1982 because the enthusiasm of the group might wane. The following factors favoured this decision: eagerness and optimism of the students, and the confident response of the group to manage the project during the students' absence.

Selection of Place

Three factors were considered in this regard:

1. Adequate space for 4 to 5 persons to sit and to work;
2. Smoothness of the floor;
3. Availability of sunlight, necessary for the bags to dry up.

The rooftop in A's house was found to be an ideal place.

Access was also possible to the neighbour's roof which could be used for drying the bags. Both were agreeable to the use of the space.

The following was the sequence in which the work was to be finally started.

(a) Learning to make paper-bags

The students saw a small boy making bags outside his house in Block 20. He was kind enough to demonstrate the steps slowly. The glue he was using was made of *maida*. He also said that if there were rats in the house, a bit of camphor should be mixed in the glue.

(b) Collection of Newspapers

The bulk of the newspapers was collected by students from the hostel (weighing around 10 kgs.). It was taken to the community at different intervals.

(c) Demonstration to Generate Interest

The process of making bags from paper was demonstrated to all the four members. Each step, starting from the cutting of the paper to folding, pasting and final checking, was shown meticulously. Each member asked for appreciation of his work. Even A fell in line and said 'Masterji, see, I have made the best one.' B would blush and say, each time, 'Masterji, I am not able to do it.' The students kept on encouraging her, so that she could improve. A suggested that once they started actual production, their hands would get used to the activity. It was thus decided by the group to start production as soon as possible.

Production Technique

It was A's suggestion that each one should be given work according to his ability. D volunteered to cut the newspapers with a kitchen knife since she could use it safely. B took up the job of making appropriate folds to the paper where paste would be applied. C, while putting the paste, was doing so with a free hand. Seeing this A commented, 'Are you serving food to your in-laws?'

After some time C and A counted the exact number of bags made. Incidentally, both of them were close to the mark.

The students left for home in the month of November, hoping everything would be fine, because of the self-confidence shown by the members and also the assurance given by them, that work would not be hampered in the students absence.

Winter Break and Its Aftermath

The work had stopped because A was no longer able to purchase paper. He could not do so because the bags made (8 bundles) were left unsold. It came as a shock to the students who had least expected this to happen.

Reasons for Stalemate

1. Nobody wanted to purchase bags made out of newspapers because of their quality and durability.
2. Pasting was not done properly.
3. Newspapers were considered to be 'raddi', generally, and not used for this purpose.

Implications of Failure : Recapitulation

1. Inevitability of failure of a project in the absence of adequate nurture in the initial stages.
2. Mistake of using newspapers which were of a low quality, as raw material.
3. Training on the project.

This showed that had the students been present, they could have substituted the newspapers by better quality paper and thereby averted the present impasse.

Supervisory Visit and Its Impact

The supervisor's visit played an important role at this stage and its impact was positive. It gave a further impetus to the project and the members felt that the students really meant to involve themselves seriously. A leadership pattern was to emerge, which was reflected in the remarks made by two leaders—A and C.

The supervisor saw the bags lying in a corner of the room and asked A about the time (approximate date) when they

had been made. This was followed by another question regarding the time taken to make one bundle. These questions were answered.

Then members went up to the roof and saw the place where work was supposed to be carried out. The answers to the supervisor's questions regarding the market, its demand, rates, etc., were given by A with clarity.

The interaction throughout was facilitative. A took some time in answering a question regarding the division of profit and sharing of work. His approach however to the question was reflective and he said that each should be given according to his due and nature of his work. He said that the person who went out should be given slightly more money because he would need refreshments like cigarettes and tea.

The interaction process that started with joint thinking was indeed demonstrative. Another leader whom the supervisor met was C. His reaction was "Shri Sharmaji was not there and so the work stopped." His inability to take decisions in the absence of an enabler is shown by this comment.

Bottlenecks and Solutions

In the second week of January, 1982 after the supervisor's visit, the students decided to restart the project. The immediate impediment was lack of resources to buy paper. A insisted on purchasing the paper himself but the students suggested that each member contribute, so that a feeling of joint responsibility and/or ownership was created. But work could not proceed and another week was lost in the process. The illness of D further let the project down, when all was set to start. Since she was the central figure in the process of production, the members could not proceed further. Another week was lost in the process. This forced students to develop a sound line of production which would keep the work going, and thus set an example.

Contact with R

A Tamilian in Block 22, R, was known to one of the students. She was contacted because she had expressed a desire to supplement her income to support her family, in

September, 1981 when the worker visited the block. Rapport was soon established due to past contact and also due to the organised recreation for children in the park in front of her house. R was eager to start the project and said that she had contacted two other women who were willing to work.

Demonstration and Subsequent Production

The paper purchased earlier was transferred to R. After the demonstration of the process, she was quick to pick up and in the following week, was able to produce a whole bundle of bags, with the help of her son. So by the end of January, production resumed after a lapse of one month, by another team.

Current Stage

R made her own contact in a place called Raigarpura. She was able to explore the market herself and was also successful in establishing a link with a dealer on a commission basis.

The work progressed in this group with R as the leader. She got the requisite amount of paper from her contact in Raigarpura and sold her product to this source. She charged a commission from the other two women for the responsibilities that she was shouldering.

R had been able to solve the main hurdle in the marketing of the product and the purchase of raw materials. She had got access to both external and internal resources and was able to get a comparatively higher price for her products.

In all, R proved to be an effective leader, by eliciting the correct response from the group members and also by evolving a strategy which was sound and workable with prospects of expansion.

R's Commission

R had fixed up with her contact to sell 1 kg capacity bundle (80 bags) for Rs. 2.50 and 1/2 kg ones for Rs. 2.00. Out of this, she paid the dealer a commission of 20 paise per bundle for the marketing of the product. She had decided to keep 20 paise per bundle produced by the two women

as her commission. This meant that the return which the other two women were getting was Rs. 2.10 per bundle of one kg capacity bags and Rs. 1.60 for $\frac{1}{2}$ kg capacity bags per bundle.

Optimum Production

On three bundles made per day, the commission was decided by the group. This was done on an approximate basis and it had further scope for improvement.

Goals of the Project

The philosophy behind the project was to generate an interaction, the process of thinking, planning and deciding by people, to better their lives and also play an active role in the development of the community. In fact, the idea was to make the project a developmental one, which would be instrumental for change. If the project continues, it is likely that parents would force their children to work at the cost of schooling, in order to earn more. If this happens, it would defeat the purpose of the project. Therefore, continuing education would be needed to stress short-term and long-term benefits of the project and of education. Care would also have to be taken to see that the profits were equitably distributed and the leader did not emerge as an exploiter, with the workers playing a dependent role. Other groups might come forward to start such ventures and thus a process of self-development by people could be set in motion.

Future Course of Action

A project can be sustained only by efforts made by the participants in the hope that it would give good returns. For future workers it is suggested that they should identify and encourage more workers to come forward and diversify the process generated by this project, to start other gainful projects on a small scale.

Other Alternatives for Self-Employment Scheme

1. The work with paper can be diversified to make envelopes and cards if contact is made with dealers or card printers. This would provide more income. It

could also be started separately.

2. Another project is of making toys, bags and lamp shades from polythene. There is a good potential for such work, provided people are properly motivated to undertake it.
3. This project has been fed by students initially. Self-fed projects should also be attempted wherever possible. The major experience in such ventures is that of organisation and participation by people and learning by the youth.
4. The learner's assumption of responsibility has been mentioned earlier, and this project was conceived and based entirely on this principle. In the process of work, the learners appreciated the achievements and the short-comings. In the whole exercise "experiencing" or approach, was considered more important than achievement in "people-building" and organisation.

The above discussion concerning curriculum development appears relevant to the urban youth. But a majority of the youth belong to socially and economically weaker sections of society in the developing countries. These less advantaged youth need to be covered by programmes having special reference to their needs, aspirations and values. Some of these programmes have been discussed in the next chapter.

References

1. Brian Abel-Smith and Titmus (ed)., *Social Policy*, London: George Allen and Unwin, 1974, p. 60-64,
2. R.M. Kalra, "Literacy and Self Employment", Geneva: UNV-Newsletter, December 1982.
3. Based on the field work of Hemant K. Sarma and D. Subramaniam (post-graduate students) of the Department of Social Work, University of Delhi. Field work was supervised by Dr. R.R. Singh who also edited it.

PROGRAMME DEVELOPMENT FOR THE LESS ADVANTAGED YOUTH (FORMAL AND NON-FORMAL)

A. Overview of the Problem

It is common knowledge that some of the less advantaged youth are disinterested in education and this lack of interest often results in their poor performance or failure in schools and colleges. Because the existing curriculum in our educational institutions presents a world which is alien to these youth, their disinterest and resulting failure should not come as a surprise to anyone. The student's interest is aroused only when he perceives something of value in the educational institutions or sees practical application of the knowledge that he is to acquire.

The new curricula in various school/college subjects such as Social Studies, English, Mathematics and Sciences have not revealed any real concern with the method of presenting those subjects to the less advantaged youth, though it is unlikely that any single curriculum can meet their needs.

In order to design meaningful educational programmes for the less advantaged youth, it is imperative to look into the distribution and provision of educational facilities for them. In 1982, the Indian Commission did make some recommendations concerning the problem of providing educational facilities to tribal people. No constructive efforts however were made in imparting education to these people.

After Independence, some constructive efforts have been made, under Article 46 of the Indian Constitution, for imparting meaningful education to the less advantaged youth. In spite of these efforts, the drop-out rate among the less advantaged groups is alarming, as has been pointed out by

Srivastava.¹ Analysis of the statistical information concerning enrolment shows that the rate of grade repetition and drop-outs, on a national level among the less advantaged students, is extremely high.

This problem is partly due to the structure of the present system of education, a structure which is based on the assumption that the response of individuals in various sub-cultures will be alike, to the opportunity offered to them in the area of education, and that they will understand its value for themselves, their families and their communities. One needs to help these uneducated and poor students to think rationally, so that they are better equipped to handle their programmes and to live more productive lives, "rather than lay stress only upon manipulation of the physical environment, by or for them."² The trouble with the latter type of thinking, however, is that it generates demands for more technological education on the one hand, and on the other, reflects a kind of narrowness and over-simplification, to trap the unwary into believing that technology, indeed, is a complete system of thought and, therefore, the key to heaven's gate.

There is, thus, a great danger in science being regarded as a singular value system, for if the weakness of various ethnic cultures is their resistance to scientific thinking, the latter's weakness lies in its over-commitment to technology.

Nowhere is ruthless effacement of a people's pride in their own achievements more evident than in the current educational practice as it affects the less advantaged youth. Here is a group whose culture was solidly science-based long before modern technology came into existence, yet this fact is ignored in the present teaching curriculum. It appears as if their achievements in applied science, agriculture, construction and mathematical manipulations had been so useless, that it was not to be given any consideration in the present curriculum.

What, then, should be the nature of education for these youth?

Basically, a totally new system of education is needed, that will enable them to develop skills and acquire knowledge which has a higher probability of producing a better under-

standing of their environment, and which will also make it possible for them to get acquainted with the process or discovery of knowledge. Such a curriculum would lay emphasis on the practical understanding of the subject, and not on theoretical principles, which are unrelated to the daily life of the youth. Rather, the emphasis would be placed on the application of knowledge to improve living conditions, and other aspects of their lives and cultures.

The underlying philosophy behind these programmes could be stated as follows:

Philosophy of the proposed programmes

The first objective of the proposed programme for the less advantaged students is that it should demonstrate a knowledge of the fundamentals of various educational disciplines. The major objective of education has been, and will continue to be, the discovery and confirmation of new knowledge and the establishment of general laws of truth. Any new course must contain this historic objective, as the present curriculum must build upon the past. Such a programme should be introductory in nature, and should help familiarise students with the fundamentals of knowledge, suiting their intellectual capacity, needs and interests.

The second objective of the educational programme is to provide foundational knowledge of discipline which may be brought into use in daily life. It should provide a systematic and practical idea of the discipline of knowledge and change the student's behaviour through this knowledge.

The third objective of the educational programme, especially in the field of science for the less advantaged youth, is to demonstrate the contributions made by less advantaged people in the scientific world. Thus an important thing for a science educator to do, is to develop pride in the contributions made by these people in scientific literature. It is necessary for a science educator to believe in the competence of the less advantaged youth.

The fourth objective of the proposed programme is the implementation of seven cardinal principles of education. They are: (1) health, (2) command of fundamental processes,

(3) worthy home membership, (4) vocation, (5) citizenship, (6) worthy use of leisure, and (7) ethical character.³

The fifth objective of the programme is to demonstrate the ability to apply what is learned to practical situations in the community for improvement of life.

The sixth important aim of this programme is to make the youth responsible citizens.

To summarise, a philosophy of any proposed educational programme for the less advantaged youth, should be aimed at raising their level of scientific knowledge, skills and attitudes and to make them more productive to their environment.

B. Basis of such a programme

To understand adequately the role of education in the socio-economically deprived areas—tribal or slum—it is necessary to ask the following questions:

What are the major problems of our less advantaged people? What kind of education would prepare the youth to tackle these problems intelligently and purposefully? and what problems should be addressed, in designing a new curriculum? The first step is to transform educational institutions into community centres where the youth learns through applying knowledge. In order to achieve this aim, the curriculum should be based on the needs of the community. The next step is to bring knowledge out of its isolation and connect it with different aspects of community life.

The first factor to be taken into consideration while designing the programme, is the need to vocationalise the curriculum, which may help the students to get a job.

The second factor to be taken into consideration is the educational level of students. The designed curriculum should be based on experiences which students received earlier.

The third factor for curriculum design is the availability of the materials. The designed curriculum should emphasise the utilisation of local resources.

The last factor for programme design is the knowledge of the basic concepts, and the use of acquired knowledge in a variety of situations.

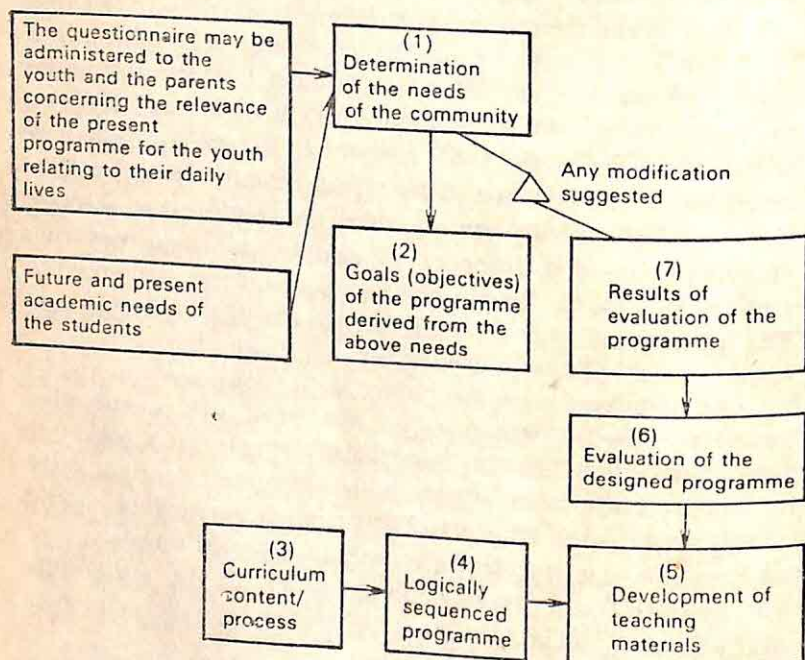
Keeping in view the above factors, the following approach may be adopted to develop a programme for the less advantaged youth.

Methods used in determining the values of the less advantaged students

Step 1. Research Questions

In order to develop the proposed programme for the less advantaged youth, answers to the following research questions may be sought:

- (i) To what extent does the present course content relate to the everyday needs of the less advantaged youth?
- (ii) Is the present course content in a programme based on the cultural values of the less advantaged youth?



Schematic Representation II of the Model of the Process Used to Develop Curriculum Materials for Less Advantaged Youth based on their Environment.

- (iii) To what extent does the present curricular material, in a proposed programme, cater to the future needs of the less advantaged students?

To determine the needs of the community (step 1) an evaluation questionnaire may be administered to the students as well as the adults. The response to the evaluation questionnaire, by the less advantaged youth, may reveal a significant need for a new programme which caters to the needs of the less advantaged community and is also based on the cultural values of the less advantaged people.

Step 2 : Goals or Objectives of the Programme

To impart meaningful educational experiences to the less advantaged youth, a background of their "cultural heritage" and "values" in general is needed. Thus, the objectives of any proposed programme may be derived from the "values" that the less advantaged youth accept. However, other factors (such as community needs, availability of materials, library and laboratory tools and knowledge of the basic concepts in the discipline of the educational institutions) are also to be taken into consideration for the development of the proposed science programme.

Step 3 : Content/Process

The course content in the proposed programme for the less advantaged youth may thus be determined by Steps 1 and 2.

The new curriculum should also have some real intellectual meaning and make a demand on the thought processes of the youth.

Step 4 : Logically Sequenced Programme (Organisation of the Proposed Programme)

Listed below are some of the guiding principles which may be followed in the development of the proposed programme:⁴

- (i) The curriculum should be organised into units, each of which will be related to some significant aspect of the environment.

- (ii) The unit will be essentially a major problem of everyday life, to which science may contribute an intelligent basis for human adjustment.
- (iii) Each unit would include only a few principles of generalisations of science.
- (iv) The organisation, in part at least, will be in the form of problems or projects to ensure education in problem-solving, which is the nature of science.
- (v) The distribution of time and emphasis to various units should be determined by the total functional, social value of the units, its "teachability" and "learnability", the teacher's and pupil's interest in the units, the local significance of the unit, and its value to other units of the course.
- (vi) The laboratory work should be included as an integral part of problem-solving objective and should de-emphasise illustrative or conformatory work.
- (vii) The organisation of the course should be such that it leads to the attainment of immediate and ultimate objectives.

Step 5 : Teaching material may be developed and distributed to the teachers of the less advantaged youth.

Steps 6 : and 7 : Evaluation questionnaire

An evaluation questionnaire for the students and the teachers regarding the relative strengths and weaknesses of the proposed programme may be developed, concerning its operation, existing facilities, and recommendations for change. Additions or subtractions may be made in this programme in the light of suggestions received from the youth and educators involved in the programme.

Overview of the Proposed Educational Programme based on the Above Model for the Less Advantaged Youth

In order to implement the above model, an overview of the proposed programme for the less advantaged youth at the secondary level is given in the following pages.

Educational Programme Based on Agriculture

Paddy is the principle crop of the tribal areas of the Chotanagpur plateau and the Duniri area. Oil seeds are also grown there. In Duniri block, the people generally use cow-dung manure. The use of chemical fertiliser is not widely prevalent since most people have not been told about the utility of these chemical phosphates. Also, in some cases, improved seeds are not used. The tribal people in Duniri block depend on the monsoon rains. No doubt some irrigation facilities by the government are provided, but people have, by and large, not been educated properly about the utility of irrigation facilities.

In order to impart meaningful education to the tribal youth, the following scientific concepts may, therefore, be included in the high school science programme.

I. How important is our soil?

- (i) Study of soils.
- (ii) Conditions favouring the growth of desirable soil bacteria.
- (iii) Classification of soils.
- (iv) Factors favouring a fertile soil.
- (v) Causes of soils becoming sour.

II. Soil fertility

- (i) Losses of fertility
- (ii) Importance of water to plants
- (iii) Improved methods of irrigation
- (iv) Improved seeds and soil

III. Plant kingdom : Major topics are:

- (i) Utility of plants.
- (ii) Study of plants.
- (iii) Chief differences between plants.
- (iv) Weed control and plants.
- (v) Study of food plants of special importance to us.
- (vi) Ideal diet and food habits.
- (vii) Nutrition programme.

IV. Plant Nutrition

- (i) Manures and fertilisers.
- (ii) Farm and yard manure.
- (iii) Chemical fertilisers.
- (iv) Effects of fertilisers on growth.
- (v) Preparation of compost pits.

V. Propagation of Plants

- (i) Propagation by seed (oxygen supply and germination)
- (ii) The importance of water.
- (iii) Stem cutting and hormones.

VI. Increasing food supplies

- (i) The improvement of plants (controlled evolution, mutations, induced mutations).
- (ii) Plant diseases and how to overcome them.
- (iii) Species of insects harmful to plants.
- (iv) Fungi and bacteria—friends or foes?

VII. Knowledge of plants and animals through scientific study

- (i) Propagation of annual plants.
- (ii) History of crop-growing in an area and the need for plant-breeding.
- (iii) Procedures used by plant breeders in the search for new varieties.
- (iv) Cross-pollination.
- (v) Bettering or rearing of cattle.

VIII. Improving our houses/shelter

- (i) Science of building materials used in the construction of houses.
- (ii) Provision of adequate light.
- (iii) Utilising daylight to greater advantage.
- (iv) Electricity.

XI. Labour-saving devices to make the work easier and more interesting

- (i) Primitive tools or simple machine energy.
- (ii) Energy to do work.

- (iii) Work.
- (iv) Measurement of work.
- (vi) Advantages of the use of machines.

X. *Adequate supply of water for our homes*

- (i) Importance of water.
- (ii) Chief sources of water supply:
 - (a) Raising of water from wells;
 - (b) Chief sources of water supply in city homes.
- (iii) Purification of water.

XI. *Some illustrations of the extent of traditional scientific knowledge*

- (i) Houses of tribals.
- (ii) Production of yarn and thread.
- (iii) The tribal way of life—a scientific study of environment.

The above content is a suggested outline of the programme with a focus on tribal people. It may be worthwhile to have another programme for the less advantaged youth, with a focus on environmental science (given below) relating to the community needs of the less advantaged people.

Suggested Programme Based on Environmental Science Education

A programme is being suggested for environmental science education for the less advantaged adults who would have undergone about six years of schooling and whose age ranges from 18 to approximately 40 years. The curriculum emphasises the physical sciences and is meant for the urban less advantaged youth, literate farmers and tribal youth, having intermediate grade level education, or, at the most, a high school certificate. In a sense it may be termed a remedial programme, for the goal is to provide a scientific literacy and the ability to apply that knowledge, which should have been learned at the primary and secondary grades. Such a programme is difficult because most of the people in developing societies tend to regard new values as foreign and threatening. Adaptation, therefore, goes at a snail's pace, regardless of the fact that their old ways appear not to sustain their economies.

Turning now to the specifics of a programme in environmental science, one must keep in mind that it is nothing more than an outline for general orientation. The most important contribution of the educator must always be his ability to make interpretations, invent his own study units and make them come to life by adapting to opportunities in his classroom and living environment. He must be inventive in demonstrating examples of an idea from the resources handed to him in specific situations, for each situation will command somewhat different resources.

Preparing Study Unit in Environmental Science

These, then, are the primary concepts that are exclusively at the core of physical science. Other behaviours should also be learned, which are common to all organised thoughts. Curiosity, creativity, imagination and careful observation are a part of scientific literacy, but they are no less than other modes of thought. A storyteller, for instance, is sensitive and has an insight to human behaviour.

Other general ideas must, therefore, be kept in mind in preparing study units:

(a) Content of any single unit should be broken down into smaller learning problems which have interest, significance and usefulness to the adults.

(b) Content should be organised into large areas or units, each of which represents some major problem of living, areas of human experience or aspects of environments.

(c) The content in science should be organised according to the needs of the community. The study of the community is closely linked to the practical problems of everyday living.

(d) The content should give the individual possession of such scientific facts, principles, attitudes, habits and skills as will promote his wholesome physical and mental growth and enable him to participate fully in the life of his community as an informed citizen.

(e) The curriculum should be flexible, taking into consideration age, occupation and cultural characteristics.

(f) The content in science should help to visualise that a man can control some of his environment. Within this aim

are the ideas of health care, conservation of natural resources, improvement of living conditions, and modern developments in science.

(g) The content should be general in nature and should permit application to other appropriate fields of knowledge.

(h) The content should be revised continually to prevent its obsolescence.

(i) The instructor is expected to make the maximum use of:

1. Visual aids.
2. Audio-visual aids.
3. Demonstration method.

Some activities in environmental science are given below as illustrations:

Part I (three months)

A. *What is Science?*

Special reference to descriptive tools of physical science, maths, physical characteristics, states of matter, methods of science, observation, description and measurement, experimentation, generalisation.

1. What is science? The scientist manipulates substances.
2. The scientist employs an orderly method of thinking known as the scientific method but in the language of science.

B. *Nature of Matter*

1. Properties common to all matter
2. Physical and chemical change
3. Law of conservation of matter and energy
 - (a) Chemical composition of water, i.e., oxygen and hydrogen
 - (b) Purification of water by filtration, distillation and chlorination
 - (c) Methods of making water potable
 - (d) Solutions
 - (e) Common Solvents

(f) Solvents and solute

(g) Solubility, insolubility, suspension and emulsion.

C. Fuels and Combustion

1. Attributes of desirable fuel
2. Properties and uses of common fuels, including dung, charcoal and kerosene
3. Explosive mixtures
4. Fire extinguishers; construction and uses.

Part II (7 months)

Environmental Sciences

Group A—Textiles.

1. Nature of textiles
2. Chemistry of textiles, treatment and their properties in different environments
3. Sources and uses of cotton, linen, wool and silk, as related to properties
4. The dyeing process and classification.

Group B—Cleaning at Home and in Industry; Chemical Background

1. Bleaching
2. Cleaning with soap
3. Spot removal
4. Dry cleaning

Group C—Drugs

1. Early medicine
2. Chemotherapy
3. Use of germicide
4. The nature of patent medicines
5. Allopathic and Ayurvedic medicines
6. Contrast with homeopathic approach

Group D—Cosmetics

1. Nature of Cosmetics
2. Composition, use and preparation of common cosmetics.

Group E—Insecticides and Fertilisers.

1. Insecticides
2. Repellent
3. Different types of fertilisers

Group F—Metals

1. Difference between metals and non-metals
2. Corrosion
3. Metallurgy of common metals
4. Production of steel
5. Nature of alloys and their uses

Group G—Economics of Power Production

Nature, cost, care, appropriate use and convenience of

1. dry cells
2. storage batteries
3. thermoelectric cells
4. small hydroelectric generating systems
5. diesel (or gas) electric generating systems, small and large
6. major hydroelectric generating systems
7. nuclear power systems
8. non-electric, i.e. direct use of the internal combustion engine

Group H—Transport of energy

1. petroleum
2. coal
3. electric

Group I—Safety

1. Fuel storage hazards
2. Electric
 - (a) shock (let the students experience 10-30 A.C., gradually increased under controlled conditions)
 - (b) fire-prevention and fire-fighting
 - (c) wiring methods to prevent fire and shock
 - (d) fuses and circuit-breaker and the physics of their operation

Group J—Transformers

1. Construction (have the students construct a small, practical power transformer)
2. Care
3. Utility
4. Theory (magnetism and alternating current).

Group K—Motors

1. D.C. motors; series, parallel, and compound
2. A.C. motors capacitor start, repulsion induction split phase, 3-phase
3. Universal, i.e. will run on either A.C. or D.C.
4. Theory, utility and maintenance of above.

Group L—Lighting devices

1. Fluorescent tubes.
2. Tungsten.
3. Gas mantle (natural or manufactured gas lanterns):
4. Practical theory and efficiencies of the above;
5. Selection of lamps according to their stated characteristics and their intended use.

Group M—Circuits

1. Resistance
2. Conductance
3. Voltage
4. Current
5. Power
6. Energy
7. Series, parallel and practical power and lighting circuits.

Group N—A.C. circuits and behaviour of inductances and capacitors.

1. Metres
 - (a) Volt
 - (b) ammetre

- (c) resistance
- (d) combinations of above
- (e) watt-hour metres
- (f) simple continuity checker

Group O—Communication

- 1. Telephone, intercom
- 2. Radio
- 3. Simple repairs
- 4. Theory

Group P—Farm Machinery

- 1. Electrical systems
- 2. Mechanical Systems
- 3. Maintenance and minor repair
- 4. Safety
 - (i) carbon monoxide
 - (ii) proper applications of load, tractor, pulling a load etc.

The above suggested programmes imply a different role for an educator in this venture which is as follows:

E. Role of the Educator in the Proposed Programme

Basic research scientists, technologists, university professors and educational theorists, each operating from a different point of view, can, through a joint effort involving give and take, establish clear-cut aims and objectives for an improved science programme in the high schools of India. Thus curriculum development would be the responsibility of all concerned and also of educators at all levels—state, district and classroom. The educator, as is the case with people who meet the public in any professional occupation, must be included in the decision-making process if the needs of the client are to be appreciated.

In order to achieve the above aim, programme development should be a responsibility of the educator at all levels. This cannot happen if the system of external examination

continues to dominate the teaching. The following schematic representation summarises the role which the teacher should play in the development of the evaluation programme. Note that in the schematic diagram, the operator, in the series of steps described, is the teacher, with assistance coming from educational agencies, the community and other sources.

The process direction in Schematic II moves from the general goal structure, based upon inputs from all levels, towards specific, short-increment teaching strategies. The process takes into account all available information regarding the students, individually and collectively. The process can recycle at any point i.e., information resulting from evaluation can become inputs, for recasting the evaluative criteria. Most important of all, in this process, the teacher is the only agent close enough to the active level to maintain coherence between the development of goals and objectives, the development of an appropriate evaluative system, and development of specific teaching strategies required if the process is to work optimally.

Without minimising the role of the external agencies involved, the intent is to make more effective the translation of all inputs, both external and internal into realistic teaching strategies and evaluative devices, the latter being determined by the goal structure and reflecting, as well as influencing, the teaching process. In the absence of this relationship, evaluation becomes the defacto goal, and teaching follows the path of least resistance. Thus, general objectives would lay emphasis on performance rather than on the accumulation of facts. It should, therefore, be the responsibility of the teacher, utilising the assistance available from all sources, to determine the degree to which each student is developing his own skills in scientific investigation and acquiring appropriate scientific knowledge.

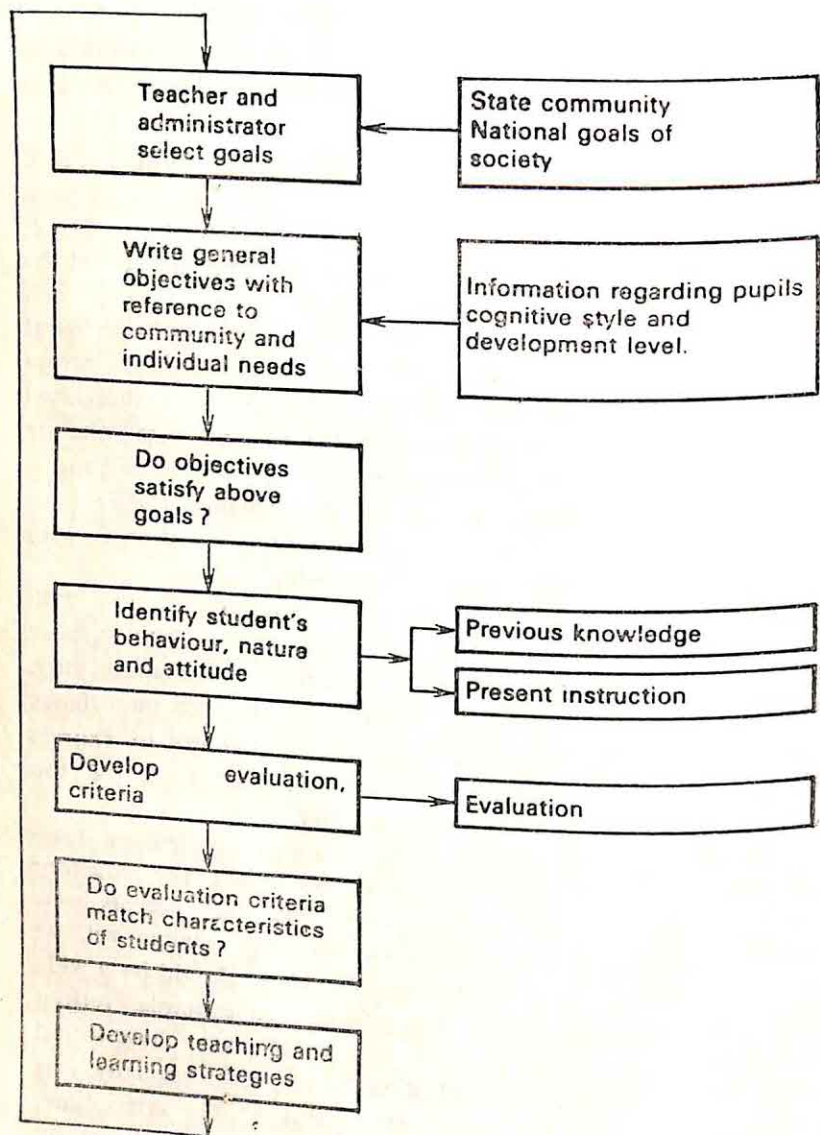
To promote the performance goals, the process of selecting content areas and developing evaluative criteria and teaching strategies consonant with the goals, should involve the identification within each area of those skills, both intellectual and manipulative, that are associated with successful performance. If the previous suggestion regarding, the teacher's responsibility

to determine the students level of development is accepted, it follows that for each block of work (topic, chapter, unit, etc.) appropriate skills, behaviour and even attitudes should be identified to become part of the students' evaluation for that block of work.

Schematic III illustrates, in abbreviated form, a record keeping device for the teacher operating, as suggested in Schematic III. Fourteen items to be evaluated are listed, covering a variety of performance areas. This list could be extended to include many other items. For example, such things as facility in the use of apparatus, or specific behavioural change might be added. Likewise, the breakdown across the top might be altered to include major topics or individual chapters from the text instead of units. In any case, one or more such sheets would become the students' record for a course, covering many aspects of performance rather than simply the students' ability to respond when questioned, with the appropriate section from the instructor's notes.

The way in which the information is used might vary with the purpose of the particular evaluation. That is, one purpose might be served for reporting academic information only, while for another purpose, it might be of more importance to report specific skill areas such as the "ability to express ideas clearly". Admittedly, this entails added work for the instructor as well as added responsibility.

Many organisations should contribute to curriculum development, but in the last analysis, unless the educator understands, believes in, is ready for, and accepts some responsibility for a change in curriculum, the change will be in name only and of no substance. There should be a wide use of advisory committees, comprising, for example, retired teachers, civil servants from the villages who have sound educational philosophies, and others concerned (especially less advantaged people) with local needs. But at the same time, members should be aware of national interests. Furthermore, the people at each of these levels need to have some authority in determining curriculum. Otherwise, it is only their opinion against the opinion of their 'betters'. Thus, curriculum development must involve teachers and administrators who ultimately



Schematic Representation No. III

	Unit I EGSU	Unit II EGSU	Unit III EGSU	Unit IV EGSU	Comments CO
1. General understanding of the concepts					
2. Expresses ideas in scientific language					
3. Observation power					
4. Forming hypothesis					
5. Drawing inference					
6. Interpreting data					
7. Experimenting and manipulative skills					
8. Ability to express ideas clearly					
9. Active participation in the class discussion					
10. Original approach to the course content					
11. Application of knowledge to daily life					
12. Home assignments					
13. Written examination					
14. Behaviour change					

E—Excellent

G—Good

S—Satisfactory

U—Unsatisfactory

Evaluation of

SCHEMATIC REPRESENTATION No. III

have the responsibility for curriculum implementation and must also involve citizens whose value systems will be reflected in the educational behaviour patterns of the youth.

The above model also suggests the role of the community in the programme development.

No matter what is put in print to ensure that a given curriculum will be executed in such a way as to de-emphasise straight memorisation and emphasise understanding in the context of real problems. If the educator does not appreciate this approach or understand it, the course will be no better or worse than the old curriculum. The most important contribution of the educator must always be his ability to make interpretations, innovations, invent his own study units and make them come to life by adapting to opportunities in his living environment. He must be inventive in demonstrating examples of an idea from the resources at hand, in specific situations.

Furthermore, the above programmes and the process of curriculum development for youth training envisage a new role for youth educators, which has a bearing on the youth training programmes and the creative involvement of youth in these activities. Dr. Alex Dickson has aptly discussed this aspect in the following chapter.

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REFLECTIONS ON TRAINING AND CREATIVE INVOLVEMENT OF YOUTH*—A. GLOBAL VIEW

We think of training as a process applied to those junior or less experienced than ourselves. But some find that many of their problems derive from the attitudes of their seniors. If it is tactless to say out loud that 'we have to educate our masters' we should at least be aware of the influence exercised by decision-makers at the highest level. I have myself, twice, written personally to the Head of State, indeed of the Commonwealth, once when my organisation's headquarters was desperate for accommodation and we felt that disused government property could/should be made available to us: on the second occasion, more significantly, when we were convinced that if a Royal Prince, on completing his secondary schooling, were to become a Community Service Volunteer for some nine months or so, it might set an example throughout an entire generation of young people.

What, then, ministries and official organisations do that would make a real impact on youth? Most Ministries of Education in the world make grants to long-established voluntary organisations—more or less the same amount, year after year. Now suppose that this annual grant were altered to a contract basis. Sadly, whilst their total numbers may increase, the average age of some famous associations—*e.g.* the Scouts—seems to drop: it may be due to self-consciousness of adolescents regarding

* Contributed by Sir Alec Dickson who is a globe-trotter and is responsible for setting up of VSO and, in 1962, CSV which enabled young people to spend a period of full time service in Britain.

the wearing of uniforms or the pressures of the examination system as they enter their teens. Might it not be in the national interest if the relevant ministry were to offer to increase the grant, if the movement were to succeed in retaining many more of their members till sixteen years—an age when they can provide leadership and make a genuine contribution to society?

Some years ago the Government of Indonesia became concerned at the tens of thousands of primary school leavers—many of them Scouts—who left the villages to crowd into the cities. A proposition was made. Let the Scout movement devise a programme that would involve these youngsters—not once a week on a late afternoon, but daily, and for several hours a day—in rural development: all their skills would be related to bringing about better hygiene, improved housing, new methods of planting and irrigation, afforestation: to these tasks they could bring all those techniques of animation—songs, games, badges, adventure—in which their movement was so experienced. For its part the government offered not only to multiply their budget, but to allow their headquarters a free choice of up to a hundred young teachers (probably themselves once Scouts) to promote this ambitious development. Two points emerge here: one, the essential worthwhileness of this approach which has occasioned considerable interest in Papua New Guinea. Second, the notion that, without infringing the independence of a voluntary organisation, an intelligent ministry can make an offer which, if the challenge is accepted, could benefit the nation, the government, the organisation and, above all, young people themselves.

National strategy—in its widest and profoundest sense—can open up exciting new prospects for young people. In recent years, archipelagos have suddenly become aware of the implications of new concepts of sovereignty, posed by international agreements (and disagreements). There was a time, not so long ago, when something like a sea war seemed to have broken out between the United Kingdom and Iceland regarding different interpretations about the extension of fishing rights. At this period, the Commonwealth Secretariat's Youth Division sent

two advisers-headed by the Director, at the invitation of the Government of the Bahamas, to suggest what might be done about their young people, especially those inhabiting the poorer quarters of Nassau, who perhaps aggravated by unemployment, occasionally adopted a menacing attitude towards foreign visitors. Were the situation to get worse, the vital tourist industry might well suffer.

What the advisers felt was that this problem would be difficult to solve by land, so to speak, but the sea offered many possibilities. First, the area of national sovereignty was multiplied many times if a rough circle were drawn around the islands and the sea in which they were dotted. Second, there had been many sightings of aircraft dropping packages, consisting in all probability of heroin, that were later picked up at twilight by very fast motorboats which disappeared in the direction of Florida: the Bahamas were being used as the last staging post for dangerous narcotics, in a line of communication that stretched from Marseilles or the Middle East to the United States. Third, Cuban fishing vessels were apparently poaching in Bahama's waters.

For all these reasons, the advisers suggested that a maritime corps be established to police the waters, rather on the lines of the U.S. Coast Guard Service: in a dozen different ways this would have provided wonderful opportunities for young people to have combined training with service, challenging their sense of burgeoning manhood.

But this was not all. As in most archipelagos it is in the capital that the big hotels have been erected, that the casino attracts tourists—but in the outer islands, life is slower, quieter, less 'developed'. And communications, the delivery of mail, the conveyance of stores and of travellers, were all dependent on a very irregular service of seagoing vessels: (not everyone can afford to use the airline). So why not an 'Adventure Ship', a schooner manned by Bahamian youth, which would go from island to island bringing groups of young people who would work alongside the island youth in the repair of jetties and seawalls, performing music and dances traditional to the Caribbean, and switching crews, so that as many young

Bahamians as possible had a chance to participate? Furthermore, the sea teems with fish, but sea-going and deep sea fishing has been something which local whites and foreign visitors were engaged in. For a number of reasons it has not been a part of black Bahamian culture. So here was an opportunity for youth to pioneer a new way of life—with a multiplicity of new job opportunities plus the task of nation-building. In giving dignity, work and challenge to a nation's youth we have to think big.

Defence Forces have roles to play which, emphatically, should not be ignored. Armies in particular have developed, of necessity, a capacity to instruct raw recruits, coming often from simple backgrounds, in the use of mechanical and electronic equipment. This ability to transmit practical skills could today be utilised in the training of unemployed youth—far more swiftly, effectively and economically than could be undertaken by civilian institutions of vocational instruction. Not so long ago, Nigeria had an army of a quarter of a million men. In cities such as Kaduna, Zaria and Kano, shaven-headed boys would cluster round petrol-filling stations, illiterate, unable to speak English, virtually homeless, they faced bleak futures. Yet the motor transport section of almost any military unit could have trained them to carry out simple repairs to bicycles and motor bikes: Army Engineers or Signals could have trained them to do likewise with sewing machines, air conditioners and refrigeration—so that these youngsters could have set themselves up as roadside repair stations and earned their living thereby. Army Engineers could help village youth in a variety of community development programmes, not to mention well-boring and irrigation projects.

In Papua New Guinea, police stations serve additionally as information centres and first aid posts. In N.E. Scotland it is the police who go out to search for lost climbers or skiers who have met with accidents. Twenty or so Chief Constables in Britain began over fifteen years ago, to realise that in future the police would need to have some understanding of human relations and be able to have the community's confidence, if they were to be effective in protecting the public: as a result

they involved their 17-18 year-old cadets in projects of community service. Many chose to work among juvenile delinquents, quickly winning their friendship—and learning that young offenders are not necessarily a different human species.

But generally speaking, the police find it harder to accept that they may stand in need of assistance from the young. Certainly when it is announced on the radio, in connection with some offence, that a man has been at the station for three hours helping the police with their enquiries, the word 'helping' is not as normally understood. Hong Kong has pioneered a remarkable Junior Police Call Programme—with something over 30,000 members—who in response to TV announcements (presented by a young good-looking cadet) ring in, having spotted the number of a stolen car or seen an individual behaving suspiciously. But the very positive action of the black and Hispanic youths, the self-styled Guardian Angels, who—totally unarmed—have voluntarily patrolled some of the really dangerous late-night trains on New York's subway system and by virtue only of their visible presence, have reduced mugging and other incidents of violence, evokes only surly scowls from the police authorities, who clearly dislike having their incompetence shown up and mutter darkly about the undesirability of the emergence of 'vigilantes'. The police have yet to learn the significance of the slogan 'If you are not part of the solution, then you are part of the problem.'

Invited to speak at Bhubaneswar, in Orissa, recently—on university premises and under the chairmanship of the Vice-Chancellor—I described how students, not only elsewhere in India but in other countries as well, were applying their skills and knowledge to human needs and social problems. Immediately afterwards, I found myself under attack, from community workers who had travelled immense distances, some from tribal areas. Did I not realise that university students were a privileged, minute fraction of India's young people, most of whom had to contend with great hardships? Was it not these young people who perhaps had had no schooling, or very little,

who deserved more attention from the government? And were not the techniques of stimulating mutual help amongst young people in remote rural areas or in urban slums, more relevant than sophisticated, subsidised, seasonal schemes by students who, in the nature of things, neither came from the localities of need, nor seldom stayed long enough to make a lasting impact?

These community workers, so devoted to impoverished youth, made their points most powerfully. Were it to be official support for sports, for example, how can one justify the sums of money voted for gigantic stadia for a small elite of Olympic aspirants in many countries, whilst wrestling in the rural areas—historically indigenous and characterised by exemplary sportsmanship—is ignored in the schools and receives minimal official encouragement? Or the £1 million—for the promotion of tennis throughout Britain—channelled to London's snob club? Since it is young offenders in correctional institutions in Britain who get, willy nilly, more physical education than any other category of youth, I have suggested that their training be radically reorientated in the direction of leadership, in street games for younger children—so that some of the best of these delinquents (previously lawless, yes, but not listless) might keep both themselves and those younger, out of mischief. 'All good things exist on a razor's edge of danger', wrote Thornton Wilder: those prepared to take risks in this kind of field should certainly be acquainted with the new movement for non-competitive recreational activities, being spearheaded by Professor Terry Orlick at the University of Ottawa, with his books on Cooperative Sports and Games, and his emphasis on imagination, not expensive equipment or special skills, and on the idea that eliminating competition means leaving more room for fun.

The answer to the criticisms made by the community workers in Orissa is surely that one cannot ignore the universities. From universities come, by and large, the decision-makers in government, industry, the professions, education. Experience is to be measured not by its chronological duration but by its intensity. Even if students' involvement in service

to the disadvantaged does not last long and may appear sometimes rather superficial, it is surely better that they should come face to face with the reality of community problems and human needs than not at all. Probably no other country in the world, than India, has done more to involve students from universities, institutes of technology and other colleges in social service. It takes two to make a success: the college (or faculty) coordinator and his/her students on the one hand, the project supervisor and the local people on the other. Youth workers should besiege local universities and institutions of higher education—not necessarily limiting themselves to one project—with requests for help. To take a number of examples from India: it could be for some cross-the-board endeavour by the university as a whole, to uplift the quality of life generally in a given locality, as with Operation Bharani, through which the University of Mysore committed itself to make the university a resource centre for the poverty-stricken people of Hunsur Taluk: it could be for personal friendship, such as at Tirupati, in Andhra Pradesh where a system of 'adoption' has been initiated by which every child in Vemura, situated in an interior region without a motorable road, is 'adopted' by a student of Sri Venkateswara University, who is responsible for the education and all-round development of the youngster, and the student, when he graduates, hands over the child to another incoming student: or it could be an approach to a School of Business or Management Studies to allow some of their more enterprising students to investigate their area, identify the unmet needs and unsatisfactory amenities, and then to organise their jobless youngsters into a cooperative initiative to tackle these tasks.

Let the Hong Kong Polytechnic demonstrate how Study and Service can be linked by institutions of higher education for the benefit of the students and the community. Students of Applied Science have developed bamboo composites for the construction of permanent and temporary accommodation for Vietnamese refugees and for hurricane victims. In the Trilingual Secretarial Courses, students have organised local tours for groups of French and Japanese visitors, thereby not only

practicing their own use of these languages but helping to promote Hong Kong's image, through demonstrating goodwill towards foreigners.

In the Department of Electrical Engineering, an easily steerable wheelchair has been designed and produced, whilst patients of the Kowloon Rehabilitation Centre have been assisted by students of the Institute of Medical and Health Care to attempt (and master) new sports. Students of Social Work have helped village elders to understand and recognise the needs of rural youth and persuaded them to contribute time and money for a properly managed youth club.

Students of Mechanical and Marine Engineering have serviced and overhauled the technical equipment of Hong Kong's 'Adventure Ship', ensuring that able-bodied and disabled youngsters can enjoy smooth cruising. At the J.F. Kennedy Centre, a pitifully handicapped child has been provided with an electronic scanning system, illuminated with a set of Chinese characters by which the child, just by touch, can communicate its basic needs.

In the knowledge that 500 people die of kidney disease every year in Hong Kong, of whom about 200 could have benefitted from dialysis (save that there are facilities only for about 120), Polytechnic students have worked alongside staff and students from the Medical School and Engineering Faculty at Hong Kong University—a rare example of inter-disciplinary and inter-institutional cooperation in higher education—to develop a kidney dialysis machine which is both, cheaper and safer than any comparable equipment on the world market.

Although only two or three of these examples relate directly to young people, they bring home how institutions of higher education can plunge their students into the humane application of their knowledge and skills. It is only too tempting for youth workers to compare the diminutive budgets that their activities and tasks receive as compared with those assigned to universities, schools, the police, the Armed Forces, etc. What needs to be stressed is that all these other 'Fat Cats', no matter how enviable their finances, could make a special contribution to the problems of youth. We need to be aware

of what they have to give—and to devise strategies for persuading them that they themselves would benefit by collaborating with us.

One government in the Commonwealth sends eighteen of its most carefully selected young entrants into the Administrative Service to Britain for a year's course. All of them are university graduates, they represent the *creme de la* they go—have you suggested?—to Oxford, and there they listen to lectures from some of the most distinguished professors and lecturers on different aspects of Public Administration. I personally find this sad. If they had first trudged in winter across the muddy fields of East Anglia, watched 400 year-old oak trees being chainsawed to the ground and hedges (which were there at the time of William the Conqueror) being bulldozed, because the agricultural policy of the British Government and of the EEC makes it more profitable to plant every inch of available land with sugar beet—ah, well, then they would have the basis for discussion on agricultural administration versus the profitability of farming. If they had visited Northern Ireland and stayed with Catholic 'nationalists' and Protestant 'loyalists'—then they would have a basis for discussion, on how Northern Ireland can be administered or governed at all. If they had first patrolled the streets of Brixton or of Liverpool, with a policeman on the beat—then they would have material for discussing how racial harmony can be established. If they had first crawled along the low galleries in some of our oldest coal mines, they might begin to understand the depth of feeling amongst miners regarding the threatened closures of pits and the administration problems facing the National Coal Board. If, during vacations, they had visited West Germany, to compare the conditions of their Turkish immigrant workers—or the Netherlands, to discuss with Dutch administrators the problems posed by those of Ambonese origin (originally from what is now Indonesia)—and compared those with the problems facing Britain today in this field, ah well, their seminars on administration might have had greater reality. It should not be impossible to devise a training for youth workers in any country where discussion is based on first-hand involvement in the actual problems facing young

people today.

Trainers and trainees need to be aware of new developments which, however small, hold out promise for the future. Cynicism is the great enemy: a belief that things can be improved is utterly essential. At Portsmouth, on Britain's South Coast, Glyn Roberts, one single experienced enthusiast, has started 'Tools for the Third World'. In every kitchen drawer and every garden in the United Kingdom lie old tools—saws, knives, hammers, planes—generally gathering rust because they are so seldom used. He has appealed for these to be deposited at various collection points and has been overwhelmed. The problem, as in all these transactions, is to ensure that the tools reach, free and gratis, those who most need them in villages where tools are either unobtainable or priced at a cost quite beyond the resources of those who require them for building a house or doing a simple job. Incidentally, jobless British youngsters are now employed in renovating these tools before they are despatched to aid agencies in developing countries.

Less concrete but of profounder significance is the 'Child to Child' movement. Who tends the cattle in northern Nigeria, the goats in Kenya, the water buffalo in S.E. Asia? It is often a 6 to 7 year-old. Much more significantly, whilst parents are away working, who cares for the baby? As often as not, a small child. Then is it possible to convey to such children simple, practical advice to enable them to deal with diarrhoea so that the baby does not die from dehydration: how to deal with burns and scalds (better still, to raise the cooking stove to a height so that pots and pans are beyond the reach of the crawling child): what to do with a youngster who had fallen badly from a tree: playing with younger children—and toys that can be improvised to stimulate younger children's minds and limbs: kindness towards handicapped children: the use of the 'Shakir strip' (a piece of celluloid) whereby a youngster, who may well be both illiterate and innumerate, can nevertheless, discern whether a younger child is suffering from malnutrition.

The suggestions, very carefully worked out by paediatricians and other experts, are presented with simple illustrations and produced in half a dozen major languages. The reports coming

in from many different parts of Africa, Asia, Latin America, the Caribbean and Pacific Islands, suggest that they are meeting a real need. Detailed reports from Kerala, from Kenya, from the Sudan and elsewhere are to hand.

Now those concerned want to extend this approach to street children and street youth who, in some cities— orphaned or abandoned, or beyond parental control—operate in small gangs, half-way between destitution and delinquency. This will manifestly present much greater problems.

Youth workers who dismiss this development as belonging to the world of childhood only, are making a cardinal error. This concern for the family's livestock and for younger brothers and sisters—and the acceptance of the responsibility of caring for them—seem to be part of their natural upbringing. It is an instinctive matter, organic almost. But if the circumstances which nurture these responses are allowed to wither—and when the child attends school where all responsibility is invested in adults—then the capacity to care becomes stunted. What was originally organic must now be organised. One very positive form which this can take—sometimes known as 'cross-age tutoring'—encourages the older youngster to impart what he/she has known to a smaller or less advanced child. Once called the Madras System—for good reasons because it was developed in Madras some 180 years ago—this is now being recognised, once more, as infinitely valuable: and valuable because it does enshrine values. It also works. To have seen teenage black students in the United States let out of class, a Phys. Ed. session, to be welcomed by younger pupils almost with adoration in the playgrounds of nearby elementary schools in their temporary role as basket-ball instructors, or young offenders, specially released from correctional institutions, to look after disabled children, is to know that this is essentially good for both. We learn to care by caring, just as we learn to swim by swimming. Furthermore, we need to be wanted. And those who have known unhappiness—perhaps on account of racial discrimination, of feeling that they are academic 'under-achievers', or having been sentenced for offences—may have something special to give. Not for nothing have 'Alcoholics Anonymous' been described as the most significant development in human care

for the last fifty years.

In 1982—in St. Louis in the United States—this tutoring technique was structured on a 3-tier basis. Teachers and college students worked out what activities would excite children from disadvantaged backgrounds, and how these expeditions (to a night-bakery, newspaper printing etc.) no less than tutoring sessions and games, could develop their learning ability: and then a middle tier of high school students provided the leadership for small groups. Would this approach—which required very careful planning—work elsewhere?

Just as we implied earlier that administration might be seen as a means of getting something done in a particular situation rather than as an art of profession in itself, so with Youth (particularly when spelt with a capital Y). It may be more practical to think in terms of Youth and Health: Youth and Rural Development: Youth and International Understanding: Youth and Social Needs. It was understandable that the International Year of the Child should focus on what could be done by adults to help children. One would hope that at least half of the concentration during the International Year of Youth might be on young people as contributors and not only as reviewers.

One writes this notwithstanding the fact that it is young people who are affected most cruelly by unemployment. The hunger for jobs which has afflicted young people in developing countries for decades, is now being experienced by young people in industrialised countries. There is a belief in the West—not shared by this writer—that if only enough money is spent on technical training programmes for unemployed school-leavers, things will come right eventually. But technical training does not, of itself, create more jobs. Furthermore, the increased productivity on which our present kind of economy depends means—on account of high technology, automation and the use of robots that can construct engines and machinery—that less workers will be needed in industry.

This is not to reopen the old debate between the merits of cottage industries and modern factory processes. Of course, high technology is required by India and Britain alike. Indeed, there is evidence in Britain that the transistorised games—which lure black youngsters of Jamaican parentage into truanting

(along with white youngsters) from school to play these Star Wars games in amusement arcades—can transform many of them into students of electronics and competent operators and repairers of computers and word processors. But the example so convincingly described earlier—of Ram and Shyam opening a tea-stall—has a universal validity. We have to think no less of small independent initiatives that stem from individual enterprise and serve local wants. In the future, as machines increasingly make machines, people will increasingly help people. For human needs are insatiable and can never be saturated—or threatened by foreign imports: and the same holds good of threatened forests and the environment generally.

'Working It Out'—a publication of my own organisation, designed to help youth groups in their search for what they themselves can undertake—starts with actual examples of what has been successfully established by similar groups (and intentionally resembling a popular comic, since many of our young people too are limited in their reading ability and taste): a musicians' 'collective' in Scotland: a bicycle repair shop in basement premises in Hackney, historically a poor area of London: a coffee bar and dark room, together with duplicating facilities. It is combined with materials to assemble as a 'Fact Bank' of the resources which might be available, such as tools, empty premises, underused transport, factory 'offcuts', helpful experts, free advertising, space in church magazines. There follows advice on how to sort out ideas and get things launched.

Earlier, teachers in the Solomon Islands produced a game entitled 'The Coconut Tree'. They were concerned that their pupils should be prepared for the moral dilemmas that would face them if they left for the towns and had difficulty in finding work. Seated in a circle, each member of the group would turn over a card which posed a question. For example: 'You are to start on your first job tomorrow when a message arrives asking you to return for your grandfather's funeral—what do you do?' 'A trader offers you work—at half the rate you know him to be paying other workers: how do you reply?' 'For weeks you have let your family think that you have a job—which is not true—when a boy comes running to say that your father is in town, looking for you: what do you do?'

Dozens of other games, simulation and role-playing exercises have been introduced to make pupils, especially those in the year before leaving school, aware of the needs to which they can contribute. 'The Newspaper Game' requires a class to examine their local newspaper and spot reports, stories, incidents, at the heart of which lies some human problem where their help could make a difference. 'The Living Heroes Trail' involves discovering those in your neighbourhood who once saved a life, acted sacrificially or rendered selfless service. 'Operation Civil Emergency', designed for West Africa, suddenly confronted youth leaders at night with critical situations calling for immediate intervention, such as an outbreak of typhoid in a nearby plantation camp, a village burnt to the ground, a trainee discovered to be suffering from leprosy—all (save the last example) fictitious, though they were not to discover this until after they had planned their response.

The 'In-Tray Exercise', adapted for a Leaders' Training Seminar in Sri Lanka, postulated a busy morning for a Youth Worker in his office, as he is faced with a dozen different problems: a summons from the District Officer to discuss what measures his group can take to mitigate the effects of the current drought; the arrival of a young man with a letter from the influential local MP asking for employment to be found for him; a message on the notepaper of the Non-Alignment Conference, then taking place in Colombo, to the effect that President Tito will visit his group that evening in the hope of seeing how Tamil and Sinhalese youth fraternise; his younger brother's tearful plea at breakfast that morning for money by lunchtime, or he will be beaten up by older students demanding cash to purchase drugs; news of an elephant breaking into local gardens. In what order of priority does he arrange these demands on his attention?

Dark-haired female British student-teachers at Edge Hill College of Education in Lancashire made friends with Asian immigrant wives, borrowed their saris, used dark face powder, and then went shopping—to discover the extent to which local traders were taking advantage of the Asian wives' unfamiliarity with the actual prices of goods. Some of the student-teachers subsequently elected to be assigned to multi-racial schools.

Back in West Africa, youth leaders in training were required, at concerts, to sing the songs and perform the dances of other tribes, thereby compelling each group to learn something of the other's culture.

Yes—as has been rightly pointed out—simulation is not the real thing. But then neither are lectures! Eighteen year-old police cadets, trained in judo, sports and adventurous activities—and assigned to learn about Britain's social problems—have volunteered to spend a week in a strange city, to learn, at first hand, about the conditions of homeless youths. One night in a great city, friendless and far from their own home, they have found to be a terrifying experience—especially when 'picked up' for loitering or as vagrants by the local police. 'To see ourselves as others see us'—suppose that this were part of the training not only of police cadets, but of lawyers, magistrates and others who wield authority?

So we come to schools. A few years ago, a high-powered UNESCO team of curriculum experts, in the advice they gave regarding Social Studies in the schools of a West African State, recommended that pupils (a) be taken to see the ancient wall surrounding the older part of their capital city—and make sketches of it: (b) visit the General Hospital—and write a description of a ward: (c) observe the differences in dress etc., of children attending a mission school and contrast this with their own Muslim school. What opportunities were lost for personal, practical involvement. With only the slightest modification in emphasis, the children looking at their city's famous wall could have helped to repair the sections which disintegrate during the annual rainy season—and feel that this was *their* wall. Instead of describing a hospital ward, they could have written letters on behalf of illiterate patients. Instead of observing the differences between themselves as young Muslims and Christian pupils from the South, they should have been discovering what they had in common and made friends with them—since the unity of the nation and political stability depend on such mutual understanding. It may fall to youth workers to suggest how the passivity of Social Studies can be transformed into the practical action of Community Service.

Even the recommendation of a good book can move young

people to a deeper understanding of what they can share with others of a different ethnic background. 'The Room on the Roof'—first recommended to me by an Indian schoolboy—tells, movingly how Ruskin Bond in his teens, secluded in a small Anglo-Indian community, becomes aware, through an accidental encounter with a new friend, that he himself belongs to India.

In most schools throughout the world, pupils at some stage or other—whether the period is called Handicrafts, Woodwork, Home Economics, Design or even Science or Technology—are required to make something with their hands. Why shouldn't the things they make serve some real purpose? Disabled people are to be found everywhere, most of them requiring some piece of equipment, tailored to their individual need, which would make life easier for them. In Salford, near Manchester, the Education Authorities agreed with the Social Welfare workers to cooperate in what came to be known as the Schools Concern project. Quite simply it meant bringing pupils face-to-face with disabled people, in Day Centres, institutions, their homes and special schools. The pupils—some of whom had organised their own preparatory training sessions by arranging a tea-party where they were all blindfolded, or going out on to the streets in a wheelchair, or spending a day with one hand heavily bandaged, to discover how they could tie up shoe-laces or dress themselves properly—then set about devising pieces of equipment to meet the particular need of their disabled person. An explosion of creativity followed and over 300 new, innovative gadgets were invented and developed. Fear of the deformed, mockery of the handicapped (some of the children being helped suffered from both physical disabilities and mental retardation) gave way to understanding and friendship. Such was the success of the project that it was extended downwards to the senior classes in a number of Primary Schools, where 9-10 year-olds were found to have exceptional inventiveness.

In this way schools can become resource centres of help to the community: this new role, far from interfering with learning, sharpens creativity and stimulates concern for others. Pupils discover that what they are taught can serve human needs: no such idea ever occurred to me when I

struggled with mathematics and most other subjects at school. Pupils in even the poorest urban or rural areas could be encouraged, as part of Physical Education, to blindfold themselves or tie their legs together for a few brief moments and then, in small groups, to invent games that would enrich the lives of handicapped youngsters.

There may be a need for someone to put these ideas to schools and agencies in the community which can use the services of the pupils. Initially, there are likely to be reservations on both sides, from the teachers fearful that the syllabus may be disrupted and examination prospects endangered, from social workers, nurses and others unconvinced that children or young people can contribute anything to their clients. The youth worker—particularly in those countries accustomed to arranged marriages—could act as the link-person or marriage broker between the two.

Ten years or so ago, one would have said that it would be easier to raise the height of the Himalayas than alter the school curriculum in any country. Now, worldwide unemployment is forcing these changes—changes which ought in fact, to have been made decades ago, even before the unemployment of school-leavers became a potentially explosive issue. In Britain, the Manpower Services Commission—a gigantic quasi-governmental agency established by the Department of Employment, with a budget of billions of pounds—is, in the opinion of some, now usurping the authority of the Department of Education, in determining the shape of training that teenagers will receive.

'Their nation may be developing—but their lives are not' said Robert McNamara, the then President of the World Bank, in a speech in 1973, referring to some Third World countries. Whilst Youth, rather than Education—although it is not easy to divorce the two—is our primary concern here, we should be aware of how some countries are tackling the 'problem before youngsters have left school. In Papua New Guinea, the message has gone out from the Ministry of Education that it is not only pupils who must be prepared, on leaving, to stand on their own two feet: the schools themselves must become financially self-reliant to the utmost extent. In Madang, Tusbad School puts

on plays and performances of a high quality for visiting tourists. In New Britain, Kambubu School—as well as growing practically all kinds of local food—runs a furniture factory and a sewing business. And Palmalmal School—in addition to organising a coconut plantation, a trade store and a fishing scheme, and growing fresh vegetables and fruit—acts as an air travel agency.

If schools begin to develop an extra dimension as resource centres of help—a role just as valuable for colleges and universities—then we should know how to conduct a 'Social Audit' of these institutions. On the left hand side, the credit column of our ledger, we have three sections. First, the staff: starting with the Principal, what is his field of academic specialisation, what are his personal interests, did he undertake any military service, what are his wife's professional qualifications or personal talents, do they possess transport of their own? And so on, with every member of staff. What a galaxy of gifts, what an abundance of experience! Well, these constitute our credit account. On the right-hand side of our ledger, under debit, we enter the results of a survey undertaken by students of the human needs and social problems observed within five kilometres of our institution. Now—can we balance the books? Possibly we discover that we possess the resources—human and material—to meet 85% of the needs in the surrounding community. But a sadder conclusion may be reached—that most of our institutions are operating at only about 7% of their social potential.

One prediction can be made with certainty—that the future will bring an escalating series of crises. Do we set ourselves the grand objective of training young people to meet the challenge of the unforeseeable? Or do we wring our hands at every fresh emergency and the dislocation of our normal syllabus or daily routine? When some years ago, an earthquake struck Koyna in Maharashtra, killing a number of children as their schools collapsed, students at the Indian Institute of Technology at Powai began to collect money to send to the survivors and relatives of the victims. 'Leave the raising of money to the rich merchants of Bombay,' Dr. Bose, the Director, told them: 'Use what you have been trained to use, your brains—and design a

school that will not collapse when the earth shakes.' Pooling their ideas the students produced a prototype of a flexible structure, that would sway but not disintegrate. Then Dr. Bose accompanied the students to Koyna where they erected their structure, making last minute adjustments. As one student later remarked, 'This was our finest hour.' Someone who had accompanied Dr. Martin Luther King on his Freedom Marches in the Southern States of the USA remarked: 'In times of crisis the young suddenly demonstrate a sense of responsibility that we did not think they possessed, whilst the middle-aged are rejuvenated—and so the age-gap is bridged.' Crisis can mean opportunity. We should be ready to turn emergencies to educational and social advantage.

The era of despatching young volunteers overseas has now been going on for 25 years and may be losing something of its first bloom: such high technical qualifications are now demanded, furthermore, that many seem indistinguishable from professional experts. Nevertheless, in its heyday it was a genuine manifestation of youthful idealism. It was followed by a determination to harness the energies of young people to serve their own countries. If volunteers have historically represented the classic response to a shortage of manpower, we have today to rethink our philosophy and practice, now that the heart of the problem appears to be an excess of manpower over demand.

But students from Africa and Asia and elsewhere continue—even if their numbers have dropped—to pursue special courses in the West. Might their stay in Western countries be made happier for themselves personally—and more beneficial to all concerned—if their study were combined with some kind of assistance to those in need in the host country? They would make good friends: discover that they were genuinely wanted: and might return home convinced of the validity of service. As an expression of the Commonwealth's celebration of the International Year of Youth, the implications of this approach might be worth consideration.

Summing up

People stand in need of encouragement. This applies to participants nominated for courses who may be only too aware that their experience has been limited to one or two programmes, possibly in one part only of their own country: who may be secretly dismayed at 'going back to school' in a lecture-room setting: or who, conversely, may be praying that they will not be called upon to tackle a real-life problem in unfamiliar circumstances. Encouragement may equally be required in the Secretariat, Department or Agency which despatched them, where the official concerned is hoping that the participants will, on their return, disappear quietly back whence they came: or conversely, is anxiously hoping that the participants will bring back a workable solution to a situation agitating his Minister or Agency, e.g. so many thousands of young people reported in the Press to be on drugs.

Each is likely to be encouraged by evidence of what has been found to work in a variety of situations:

1. Schools and Colleges : in curriculum-related projects: and in out-of-class programmes.
2. Youth Groups and Clubs : in their own localities: and across cultural barriers, *e.g.* in a 'town-twinning' operation or an international work-camp.
3. Neighbourhood Groups : in which the community as a whole is involved but with young people also playing a role.
4. Self-help Groups, *e.g.* a youth band, or ethnic minority youngsters meeting to maintain contact amongst each other.
5. In Industrialised Societies.
6. In Rural/Tribal Societies.

Participants and those who have sponsored them for training, will be hungry for information regarding difficult problems which, if not solved, have been reduced to manageable proportions. Examples might be problems to which young people themselves may be particularly exposed:

- (a) unemployment
- (b) hostility towards newly arrived immigrants
- (c) drugs and/or drinks
- (d) minors leaving distant areas for the capital city
- (e) delinquency
- (f) drop-outs and push-outs from school

Again, both parties will want to know of genuinely successful programmes which have involved young people in considerable numbers, in environmental improvement in rural areas, *e.g.* Katimavik in Canada: in appropriate technology, *e.g.* Sarvodaya in Sri Lanka: in tackling urban decay, *e.g.* Ulster Polytechnic in Belfast.

Young people can play quite different roles in practical action. Here are a few examples:

- (a) 'Animateur' (*e.g.* Myrada village workers, Bangalore: village level workers Keonjhar, Orissa)
- (b) Providing technical skills (*e.g.* many of Nigeria's National Youth Service Corps)
- (c) Participating alongside local people (*e.g.* many NSS members in India)
- (d) Pioneering a new function in social services (numerous CSV volunteers in Britain)
- (e) Responding to crises such as floods, volcanic eruptions, tidal waves etc.

Practical examples would be welcome, too, of how the democratic process can be promoted by voluntary action on the part of young people rather than through protest. For example pupils in Britain, having discovered through a practical exercise what the problems are which face wheelchairs—out in the street—man-made problems of access to public users, buildings, telephones, toilets, libraries, cinemas etc.—set out to induce the relevant authorities, through polite persuasion, to improve facilities for the disabled.

PERSPECTIVES ON YOUTH DEVELOPMENT

WHAT HAS been attempted is only a point of view, which is critical, process-oriented and experiential, in the context of the ever-changing social reality. The important theme for the International Year of the Youth has already been referred to. The celebration of a year on youth development will not mark the end of the programme, but will seek to focus the attention of the international community on the youth and its role in dealing with the social reality. The strategies for health, ecological development, basic needs, quality of life, changing structure of the population, peaceful uses of energy and social development, are being worked out by national governments and international organisations to make the world a better place for living and to develop all forms of life in a peaceful environment. Forecasts in various sectors have been made for 2001 A.D., and also for the first quarter of the next century, especially on the ageing population, and the consequent increase in their political power, which is bound to demand its share in the developmental cake. The youth, therefore, should not be guided by the generally held linear and machanicistic conception of history.¹ It should be known that the pace and sequence of social, economic and technological development in one country will not be the same as in another. Youth should, therefore be guided by both immediate and distant goals. In the next two decades, social developmental concerns and that of human rights will engage the attention of most nations and societies. There will be an increasing demand for the equalisation of incomes, goods, services and opportunities, participation by people and power to, and by, the people. More and more equality, solidarity, and technology-oriented programmes² will be launched by the

governments and/or organised by the people themselves at the local or regional basis. Since youth will be experiencing "dual cultures", the role of active forms of participation and non-commercial cultural/educational programmes cannot be over-emphasised. Mass media may help in arousing critical consciousness or may even deliberately work to keep it inert. According to Dr. D.S. Kothari the greatest threat to democracy will come from science and technology and therefore there is a need to formulate a science policy which serves humanity. Dr. Kothari was referring to the contribution of the mass media which distorts people's perceptions of their roles, makes them dependent creatures, passive consumers of services, promotes a consumerist culture, and blacks out their contribution as change agents for social development. Social movements are presented, by and large, as law and order problems by the government-controlled mass media, when some of these may be legitimate demands, directed through movements asking for a change in the existing inegalitarian social order. Political parties/ideologies can play only a limited role in such movements and they do so with such ends in view, which, apparently, both in welfare and development, enhance their power and political base at the cost of the people's.

The youth will need to appreciate the structural crises of the coming decades and work to meet the same, because the problems of the youth are closely linked with economic, social and cultural questions. In the less developed countries, the period of socially recognised youth will remain shorter than in the economically developed countries. Problems of the scarcity of *creative* occupations, equal rights for women, ethnic minorities, physically and mentally handicapped, realisation of social, economic and political rights, not only for the youth as a group, but on a broader front, involving other groups in the population, marginalisation, work-related pollution, disease and death, environmental imbalances, unemployment and social unrest, generational tensions due to lengthened periods of dependence, negation of human rights due to prolonged dependence etc., have been visualised in the eighties and beyond. Development, one of the themes for 1985, had been

conceived as a process of social, economic, and political change, which increasingly enables all people to realise their full human potential. This implies reduction and eventual elimination of malnutrition, disease, illiteracy, unemployment, inequality and other symptoms of poverty. Peace has been regarded as a pre-requisite to development and participation. The youth, throughout the world, will, therefore need to address itself to broader social and regional issues, which affect both the youth and other groups in society. The emphasis will need to be placed on the inculcation of new values, adoption of participatory approach, work for structural change, and creation of conditions for peace. The target of 1985 was to be not only youth, but at the turn of the century also children in the 15-20 age group. In one of the exhibitions at the Gandhi Bhavan, University of Delhi, attention of the academicians and the youth was pointedly drawn towards the *toys for peace*. The message was clear: children must be encouraged to play with toys which bring harmony, and adults must appreciate the value of such toys in the lives of their children and the society in which they live. There is a growing demand for instituting courses on peace research in the universities.

The crisis of values, therefore, will be more acutely experienced in the future. In the case of such problems and challenges, and even the threat of survival, the youth needs to inculcate and stand by two basic values in modern and future society. These have been stated as science and democracy by Acharya Ramamurti. Science and democracy are his interpretations of what truth and non-violence were for Gandhi. In the context of curriculum for youth development, science stands for the rationality of approach, and democracy for a socially just and humanistic order, which transcends political, national and ideological boundaries. Democracy is seen not just as an opportunity to record one's vote at occasional elections but as a readiness to share in the sorrows (and joys) of others.³

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CONCLUSION

THE YOUTH are the harbingers of a new dawn. They are men and women who have deep concern for the poverty and exploitation of the down-trodden, for injustice and unemployment. They would like a world wherein Truth, Knowledge, Science, Beauty and Justice hold sway. They have responded to challenges in the past.

Looking at some of the responses of the youth discussed earlier, one is inclined to suggest that the youth should be given the best opportunities for personal and social development. Further, programmes for the youth should be carried out in a spirit of free enquiry, where the youth has been given power to choose from alternatives in order to become mature and responsible.

The educational environment for modern youth should not be just any kind of educational programme. It should envisage a programme which may discipline the mind and enrich the spirit. These programmes must help the youth to learn to live together, in peace and harmony. One can no longer live in isolation from one's fellow men, either physically, culturally or spiritually. Thus, educational programmes for the youth in democratic societies should benefit all people and one must ensure that they become aware of the advantages which these programmes can bring to them.

Then, there are several dimensions of a reality which every individual must learn as part of his general education. All these dimensions are closely related, even intermingling in some spheres at the core, and thus requiring different ways of thinking to describe and comprehend them. In order to properly evaluate the human experience, all these modes of thought may be called into play, depending upon the problem at

hand. For instance history is crucial, for past experience furnishes the most abundant data from which one can draw inferences. The contribution of the fine arts cannot be dispensed with for they make one conscious of emotional reaction to events and also provide vicarious experiences far beyond one's ability to actually have those experiences in the course of one's life. Nothing is more influential in affecting behaviour than the actual experiencing of an event.

The idea of science is, of course, infused into both these modes of thought, but only for the purpose of furnishing objective data. Here it is the mechanism of the universe or simply its physical operating mechanism that one hopes to comprehend. This aspect of the world is explained by the working of atoms and molecules and their sub-parts. It is because these basic particles are internally inter-related to one another, like the gears of a clock, one driving the other, that a blueprint can be made of their operation and once a set of conditions are described or set up, one learns that cause/effect relationships are as sure as one gear driving another.

Finally, how does one find meaning in life? Formulate long-range goals to free the individual from the tyranny of day-to-day experiences? Become motivated to overcome apathy and fears? And change and grow towards the goals that somehow sustain one during difficult moments? The ability to speak out, call men to action, the necessity to pursue ideals, to establish the hope which sustains men through tension, despair and frustration, and the sacrifice demanded of people working to regenerate their society, is, indeed, necessary and needs to be inculcated.

The driving force of idealistic beliefs, the language of persuasion, is the final link, for no thought has meaning unrelated to action. This phenomenon is as old as history—the ancient Greek called it rhetoric. “To Speak”, wrote Professor Resenastick-Hussey, “means more than to be a scientist, or a poet or demagogue or a narrator. It means to insist on the essential unity of all these four types of languages. They all are needs; they interpret each other. It is incorrect to believe that the scientist or historian or the politician or the poet alone can know the truth. The truth is in a youth who can speak all the

languages with sincerity and who does not disrupt the unity of speech by running away into a merely scientific, a merely poetical, a merely petrified or a merely revolutionary language."

To conclude, it is hoped that the ideas offered in this book will serve to encourage all concerned, to think, organise and strive further, together, so that the youth can discover the value of logical enquiry, intuition, and the general process of innovation, both for themselves and their surroundings.

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R.M. Kalra received his doctorate in Education (Curriculum and Instruction major in science education) from USA. He was presented with Star Awards (1969 and 1971) by NSTA, Washington, D.C., for his outstanding contributions in science education. In 1970, he was honoured by the Chemical Institute of Canada and Canadian Teachers Federation, Ottawa, for his experimentation and innovations in science education, especially at the secondary level. Dr Kalra has authored several books and his name figures in the International Authors' and Writers' Who's Who, Cambridge, UK. He has presented several papers at Canadian, American, Indian and international educational conferences.

Dr Kalra has worked as Deputy Educational Adviser, Ministry of Education, Government of India. At present he is Professor of Education at the National Institute of Education (NCERT) and is Head of its International Relations Unit.

Prof. Rishi Ram Singh teaches courses in Social Policy, Youth Welfare, Health Care, and Methods of Working with People in the Department of Social Work, University of Delhi. He did his doctoral work on Social Planning and Welfare Services in India (1974). He has been associated with the National Service Scheme for Students since 1970. His publications include *Integration of NSS with the Curriculum* (co-author); *Social Work Perspectives on Poverty* (1980); and *Field Work in Social Work Education: A Perspective for Human Service Profession* (1985).

TOWARDS THE NEW PATTERN OF EDUCATION INDIA

—P.D. Shukla

The new education policy of India has endorsed the 10+2 pattern of education currently under implementation in the country. The author has analysed and discussed in brief its main implications and the conceptual basis of different facets of the pattern, such as socially useful productive work and vocationalisation, which are spelled out in detail. Concrete suggestions and practical measures are offered for solving the problems to be encountered by the State Governments and others while implementing the scheme.

An attempt has been made to clarify several misconceptions and misunderstandings about the new pattern whose objective is not to bring about structural change alone but to raise the general standard of education and to make it more meaningful and relevant to society.

The book is intended for those directly concerned with planning, imparting and administration of education as well as the general reader.

Dr P.D. Shukla had a distinguished career in teaching as well as planning and administration of education spanning three decades. He was Joint Educational Adviser to the Government of India in the Ministry of Education and Chairman of the Central Board of Secondary Education. As Chairman of the National Committee on the 10+2+3 Pattern of Education and Director of the First All-India Survey of Educational Administration, he had ample opportunities to discuss in depth the various problems connected with the different structures of education then prevalent in the country, as also the proposed pattern, with teachers, administrators and policy makers in different States and Union Territories.

Dr Shukla has had wide interaction with educationists in India and abroad which helped him in formulating his ideas on the 10+2+3 pattern of education in general. Dr Shukla has written comprehensively on various aspects of education. His latest publications include *Life-long Education* (1971), *Changing Facets of Indian Education* (1973) and *Administration of Education in India* (1983).

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